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VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

NAE CONVENTION REPORT

OFFICIAL NAE ORGAN

Readers Say—

Disagrees with Blackmore

To the Editor:

As a member of the NAE I am very ashamed of the article that was published in this month's UEA—which evidently has the official endorsement of the NAE—entitled, "Billy Graham's Crusade Tactics and the Bible." He (Blackmore) did bring forth a number of Scriptures to show that our Lord and the apostle Paul had a good deal of opposition from various quarters in their preaching ministries—but how do all those Scriptures *apply* to the present controversy over the inclusivistic sponsorship of the Billy Graham crusades? Either the Scriptures which were adduced do not apply to the present situation, or—and I hope I'm wrong in this—he is identifying with those who opposed Christ and Paul those who oppose Billy Graham.

Certainly the writer of the article hardly even touched upon the real issue, which is causing many evangelicals who formerly fervently supported, prayed for, and backed the Billy Graham Crusades to draw back with pain and heartbreak, changing their prayers to intercession for wisdom on the part of Graham, to see that he *must* draw the line somewhere in the alliances he is making!

Nobody is impugning Billy the man, or the "pureness" of his Gospel message. We only (as I see it) are pleading that his too-naked Gospel be clad with enough theology to instruct his hearers as to the direction in which God is leading His church today. His message is *too* individualist, not enough ecclesiological. Sooner or later he is going to have to come to grips with the question, "What is my ministry to the church?" When he does, he is going to have to begin by defining the church, by taking sides, by pointing out some concrete fellowship of believers, and saying, "This is the church as I understand the Bible." His converts *all* have to face that problem immediately. How is it that he is so reluctant to give them any counsel as to how to decide when selecting their church home? Does he not believe that there is heresy and false teaching in the church today—that wolves in sheep's clothing and Satanic emissaries clothed as angels of light are standing by waiting to snatch away his converts as soon as the Crusade is past? Does he believe that he is walking in the steps of Christ and Paul when in effect he is washing his hands of all controversy and refusing to work for the purity of the church? We want Billy to come out from his isolationism, to identify himself with something concrete, something alive today! We want to hear a *warning* Gospel, in terms easy to be understood! We want Billy to openly proclaim that as for him, he is an evangelical, opposed to the ecumenical movement which opposes an infallible Bible. We want to see him take his stand against something concrete in the way of church alliances today.

If Billy doesn't do this soon, I believe that his ministry will presently go into a spiritual eclipse. His famous line, "The Bible says," is going to mean less and less—until he begins to teach the orthdox doctrine of Scripture and oppose the modern higher critical theory, which so many of his Crusade sponsors hold to, and which they are going to be teaching to his converts after he leaves.

H. LEVERNE ROSENBERGER

Souderton, Pa.

"An Eye-opener"

To the Editor:

I have just read your article in *Action*. "Needed a Revitalized Protestantism." It is an eye opener.

If any one has read Foxes Book of Martyres, they should know what to expect.

The Catholics will rally so strong, they will rule our country. Which I see they are beginning to do already by going behind the Protestants' backs, and teaching our children.

The Evangelicals should take action, and ask the government, I mean demand the government, to give us help, as well as the Catholics. Steal the Catholics' thunder in other words.

I believe we should have an all out war against them.

Look at the History of the world. Look at the persecutions people went through, because of them.

We may say, "But my best friend is a Catholic." Did you know your best friend could betray you?

The Pope will be running our country, if we let it go much farther. Yours truly,

MRS. HELEN HAMILTON

Winona Lake, Ind.

"Right in Observations"

To the Editor:

Your article, "A Light That Failed" (*Action* March 15), is very good. I think you are right in the observations and conclusions drawn. Templeton was a wonderful fellow and if he had not gotten on a sideline he would have rendered a grand service to evangelical Christianity.

T. W. WLLINGHAM

Kansas City, Mo.

FRONT PAGE.—A portion of the throng which packed the Bal Tabarin Room in Hotel Sherman to hear Billy Graham give the closing message of the NAE Convention, April 18.

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Action

United Evangelical Action

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111 East Fourth St.
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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Bird's-eye view report of the Sixteenth Annual Convention of the National Association of Evangelicals April 14—18

ORTHODOXY IN ACTION

THE BLESSING of God was poured out in a marvelous way during the Sixteenth Annual Convention of the National Association of Evangelicals in Chicago April 14-18.

Meeting in midst of times when men's hearts are failing them for fear of atomic destruction, the convention featured high emphasis upon "Christ in You the Hope of Glory." Every session was characterized by great faith, spiritual power, and evidence of real accomplishment in the preservation and advance of "the faith once for all delivered."

The gathering was by all odds the greatest in the history of the Association. Under the leadership of program chairman Frederick C. Fowler, an unique program plan had been developed. Events were grouped under the following categories: "The Christian Prays," "The Christian Plans," "The Christian Worships," "The Christian Fellowships," "The Christian Discerns," "The Christian Is Inspired," "The Christian Believes," "The Christian Acts." The convention was preceded by a great prayer meeting on Monday night, led by Dr. Armin Gesswein. An all-night prayer vigil beginning at 10:30 p.m. Wednesday was concerned especially with revival in America. Day by day the spirit of prayer was felt in prayer meetings held by voluntary groups all over the hotel. In such an atmosphere it was only natural for the program to move forward in a spirit of unity and good fellowship.

Christians planned together in many related meetings. Various agencies held board, commission and committee meetings.

The NAE Board of Administration representing over forty denominations and thirty or more related agencies was in daily session. Out of the welter of different viewpoints, personalities, opinions and ideas through the democratic process guaranteed by the NAE constitution there came unanimity of mind and heart in meeting problems and planning for the future.

The NAE serves its 10,000,000 constituents most effectively through its commissions and related agencies. Simultaneous gatherings of these groups—some of them attended by hundreds—met every morning from 8:15 to 11:15. Some of these meetings were veritable conventions in themselves, bringing together noted specialists in their fields. A whole issue of *United Evangelical Action* could well be devoted to each of these gatherings.

The convention *worshiped* each morning at 11:20. The meetings were opened by an address on "Inspiration" by Dr. Herbert S. Mekeel, pastor of First Presbyterian Church, Schenectady, N. Y. On Wednesday morning (and again in the evening) Dr. J. Edwin Orr, internationally known evangelist, emphasized revival. Thursday Dr. V. Raymond Edman, president of Wheaton College, called the delegates to deeper consecration. The closing worship message was by Dr. R. L. Decker, pastor of Temple Baptist Church, Kansas City, Mo., who emphasized the necessity of "Sanctification."

SHERMAN HOTEL, Chicago, where the sessions of the sixteenth annual convention of the National Association of Evangelicals were held, April 14-18.

The *fellowship* periods were unique in the history of NAE conventions. Coffee was served in the foyer of the auditorium. Convention leaders, speakers and delegates were able to meet one another and talk about matters of common concern. Never has there been a closer or more brotherly relationship than was thus made possible at Chicago.

Presidential Address

The formal opening of the main convention came Tuesday afternoon. This was the first of a series of sessions entitled "The Christian Discerns." The music under the leadership of Dick Anthony was inspiring. The usual formal greetings were exchanged and President Paul P. Petticord gave his masterly address on "True Ecumenicity," the full text of which appears in this issue.

Dr. Petticord said "the evangelical faith is the spiritual nucleus upon which the Christian character of the nation must be rebuilt" if America is to retain world leadership.

He acknowledged the current conflict between evangelical Christianity, "for which thousands have been willing to die behind the iron and bamboo curtains," and Russian Communism, which "poses a threat to all the religious free world."

Turning to the American scene in the Christian churches, Dr. Petticord referred to the resurgence of evangelical faith based on acceptance of the Bible as the Word of God, after a half-century of conflict between liberalism and fundamentalism.

"Liberal theology attempted to strike fundamental Christian principles from the thinking of the youth, and it was the resolute preachments and sturdy defense and courageous living of faith-

ful Christians that helped to chasten arrogant liberalism," he said. He then took issue with some churchmen who believe that the day of controversy in theology is over.

"The new approach is to include the evangelical as a part of the whole without limiting him in his expression of a personal witness, but at the same time carefully guarding this liberty lest it should begin to dominate the theological direction of the body as a whole," Dr. Petticord charged, and then added:

Theological liberalism attempted to destroy evangelicalism; now neo-orthodoxy wants to 'contain' evangelism."

He said the most popular method of limiting the evangelical witness is "the placing of the evangelical in compromising positions while complimenting him on his fundamental theology. This is happening today in denominational and inter-denominational circles. The sad part of it is that while a few evangelical leaders are so generously treated, the rank and file of less influential evangelicals are denied such privileges. This is all clearly evident when we enter the field of comity arrangements, and radio and television broadcasting."

Dr. Petticord said the rapid growth of the younger churches in America is an indication of the resurgence of evangelical strength, as is also the popularity of Dr. Billy Graham's message.

The address effectively expressed the spirit of the convention and the whole policy and program of the National Association of Evangelicals.

Other significant messages in this category were by Dr. Stephen W. Paine, president of Houghton College, "The NAE and the National Council of Churches," and Dr. Albert J. Lindsey, pastor of First Presbyterian Church, Tacoma, Wash., "True Social Action."

NAE and NCC

Dr. Paine summarized the conservative Protestant view of the National Council of Churches in contrast with the National Association of Evangelicals.

1. The National Council of Churches professedly has little interest in Christian theology, which ultimately leads to a practical atheism," he said.

2. The National Council of Churches places paramount importance on economic and social problems, which ultimately tends toward socialism.

3. There is a concern in the National Council for political influence, resulting pronouncements having no close relationship to the Christ-assigned task of the Church, the preaching of the Gospel, and causing lay leaders in the Council to bemoan the fact that it is to a large extent an activity of "religious professionals."

Dr. Paine also dealt specifically with the National Council's attitude towards control of religious broadcasting and telecasting; its treatment of Christian evangelism "as a kind of a stepchild"; its emphasis on social reconstruction in foreign missionary work; and its trends in Christian education.

". . . If we correctly understand sacred history," said the former president of NAE, "it is God's intention that this capacity for cooperative action, involving at once the qualities of initiative and of submission, should have initially a God-ward reference and secondarily a man-ward reference conditioned by godliness. . . . .

". . . but historically the course of human cooperation has tended away from the divine toward the purely human, from the supernatural to the natural, from the spiritual to the material, often with growing overtones of anti-supernaturalism . . . .

". . . perhaps it is also pertinent to note that cooperative schemes which start at the purely human level aiming principally at the temporal betterment of mankind sometimes lose themselves in a theoretical kind of humanitarianism which has little concern for actual human beings as such, and is even willing to excuse a great deal of suffering indirectly occasioned or purposefully inflicted upon others in the achievement of its ends. Certainly Russia's 'economic democracy' would be today's outstanding example of this."

Social Action

Dr. Lindsey spoke vigorously as to the church's place in social action.

". . . . In the minds of a great host of people, the ecclesiastical structure of the church is no longer a mighty spiritual leverage in the world," said the west coast pastor. "The reason is that she is seen by many as only a crusader for better economic conditions, a world-wide social order, a champion of correct and brotherly attitudes, a herald of politics, of one-worldism and one church movement.

". . . . her house of worship has been made all-inclusive of good, bad and indifferent. The sheepfold has been extended to shelter not only believers but the pagan millions who bow down to the idols of the world.

". . . . so that men are asking, is true social action that which requires an alignment of the church with certain current issues, institutions, or movements?

". . . . we must be most careful to distinguish between the church as an institution and its individual members. Individual members, as citizens, have personal responsibilities. They are free to enter into these matters, and should. For instance, the church is not a member of a political party, but members of the church may rightly be.

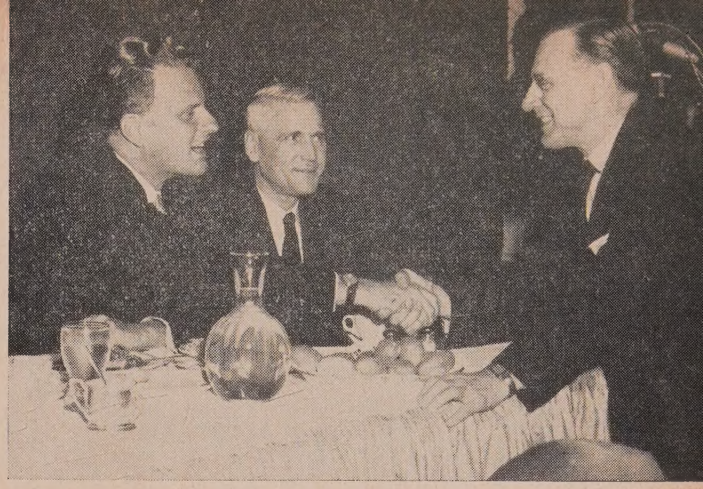
". . . . The old pagan philosophy of 'might makes right' has again come to the forefront under a different phrase: namely that which is popular is right. We see how this matter of conformity snares individuals into group thinking and loyalty to certain issues of society. It is here we note that currently enlightened spiritual men, along with a good many of our national leaders, are convinced that America's future concerning it as a republic is almost beyond salvage. In their judgment the picture is indeed a dark and tragic one. They point to the breakdown of our traditions of government, to the whirlpool of a secret totalitarianism, to the wild adventure on the collectivist band wagon, to the soaring costs of bigger and more central government and the ready acceptance of inflation as a way of life, to say nothing about the loss of certain precious freedoms.

"While all this sounds like that which belongs in the field of government, economics and politics, and it does, yet it has unfortunately become a very definite chapter in the activity of the church. . . . the church in much of its ecclesiastical leadership has endeavored not only to make decisions on these issues and to speak for the church on them, but to engage in an open political battle on their behalf. If there is any question in your mind about this, study the social pronouncements of the National Council of Churches and those of many of our leading denominations to see their almost full and unqualified support of these things. In this they have seldom faced the matter of the relationship between government and God, freedom and faith. They have talked out of one corner of their mouths about religion in national life, while out of the other they have urged more socialistic controls and fellowship with strange bed fellows, to say the least."

Dr. Lindsey dealt specifically with Federal Aid, Unionism, Race problems and other live issues in the light of biblical principles and practice.

The evening sessions were prefaced by inspiring monologues dramatically and effectively presented by Mrs. Ethel Barrett of Gospel Light Press. Each was a message out of real life experiences of born-again Christians which will long be remembered.

DR. HERBERT S. MEKEEL, new president, receives gavel from outgoing president, Dr. Paul P. Petticord. NAE's top honor goes to a former member of the Board of Administration who served for the past two years as vice president.



EVANGELIST BILLY GRAHAM is greeted by Dr. Harold J. Ockenga at the speakers' table during the luncheon which closed the 1958 NAE Convention. President Mekeel looks on as interested observer.

The New Birth

"The Christian *Believes*" was the main theme of the evening gatherings. On Tuesday Dr. Robert G. Lee, pastor of the great Bellevue Baptist Church, Memphis, Tenn., and former president of the Southern Baptist Convention, thrilled the audience with his address, "In the Necessity of the New Birth."

"The new birth is a spiritual process, a spiritual experience, a supernatural work of God—wrought in the hearts of those who come in humility, confessing their sins and their inability to save themselves and accepting in faith the work which our Saviour, the eternal Son of God has done for us. Thus do we see the truth of being born of the Spirit. Thus do we see that the agency is the Holy Spirit.

"We MUST be born again. There is no detour. Nothing short of the new birth will suffice. It is God's part to create and bestow life. It is man's part to believe on Him. Christ is the Mediator between God and man. He is the One whose death made new life possible. Believing upon Him and accepting for ourselves His work of dying, His payment of our sin debt, His sacrifice of 'bearing our sins in His own body on the tree,' we shall be pardoned, justified, given a new nature. To know Christ is to have eternal life."

The Holy Spirit

In speaking on the subject, "I Believe in the Holy Spirit," Dr. Wilbur M. Smith directed attention to the fact that there are more than 140 references to the Holy Spirit and to "he that is spiritual" in the New Testament. In this body of teaching there are approximately 80 different facts relating the Holy Spirit directly to the life of every believer. These many references can be classified in six principal areas of truth concerning the Holy Spirit: passages which illuminate the relationship of the Holy Spirit to the Trinity, the Holy Spirit in the ministry of Christ, the Holy Spirit in the early Church, the Holy Spirit in the life of the believer, the Holy Spirit in relation to the world, and the Holy Spirit in relation to the inspiration of the Scriptures.

Dr. Smith confined his address to only one aspect of the theme of the Holy Spirit in the lives of believers, namely, the teaching ministry of Christ as revealed in the last great discourses of our Lord recorded in John 13—16.

In stressing the fact that the Holy Spirit alone can guide us into all truth, and that it is the work of the Holy Spirit to glorify the Lord Jesus Christ, Dr. Smith spoke of the recently published volume, *A Testament of Faith,* by Bishop Oxnam, identifying the author as the ecclesiastic who is perhaps exercising more power in his own denomination of nearly ninety million members, in the National Council of Churches, and in educational institu-

(Continued on page 12)

DR. J. ELWIN WRIGHT is congratulated by Dr. Petticord and other NAE leaders at the Laymen's Council Luncheon which honored Dr. Wright for the vision which eventuated in National and World Associations.

NAE EXECUTIVE AND REGIONAL DIRECTORS confer with Billy Graham about some of his experiences at the "grass roots" of the nation with a view to improving their service to the NAE constituency.

The President's Address

TRUE ECUMENICITY

By PAUL P. PETTICORD

I

Spiritual Unity in a Dangerous Age

HISTORY tells the story that Persia, Egypt, Greece, Italy, Russia (under the Czars), Spain, France, Germany, England, all reached their height of national splendor in world recognition, material and governmental dominion and cultural indoctrination. Their confidence in national power, the ever dangerous gnawing cancer of internal selfish expressions of greed, and the personal ambition of national leadership, bowing to ease and sinful expressions of the flesh, disregarding the basic urge of the down trodden to be free from the power of the overlord, have caused these great nations to have had their day and to have succumbed to these enemies of national integrity. It would appear that the United States is in a like vulnerable position today. Will she yield to the present enemies of national integrity and fall into the record of history as another great nation that has "had-its-day"?

To be sure the casual observer would know that we are in very serious days. However, are these more serious than other dark days that have been thrust upon mankind? History is replete with the record of the cry of human kind in his struggle for "human rights and freedom." The worth of the soul of man has always given evidence of an unfailing struggle in every generation for freedom in spite of the fact that it may cost his own blood.

Religious history records the struggle of mankind to have freedom in worshipping God according to the light shed upon its pathway. Men have never degenerated in this area of struggle, as have nations, for the basic struggle of man has been to know God's will and knowing it being willing to defend it in every way possible. Through the turning of the centuries man has been dying for his faith in Christ. Since Christ died on the cross and arose and ascended into heaven millions of people, in His name, have gone the crimson road of martyrdom.

Peoples of the earth will have their dark hours in their ever increasing struggle for religious freedom and today is no exception. Russian Communism engulfing the lives of about one billion people poses a threat to all the religious free world. Across the last 40 years thousands behind the iron and bamboo curtains have refused to bow down to the God of materialistic communism. How long will it take to dispel the curse of this dark menace from the face of the earth? How many lives will be required in martyrdom before the end comes? For the Church of Jesus Christ this is a serious hour.

We know this, that in the way in which our national internal problems are solved, so goes the nation. So also is involved the religious life of the nation. A nation may be religious and yet its religion may not have the power to generate the moral and spiritual integrity that is necessary to inaugurate a crusading spirit against the enemies of unrighteousness, let alone the restoration of righteousness within the nation itself.

Let us now look at our own nation and find a gauge as to the moral and spiritual resources available to the United States in this difficult hour of our history. It is a serious hour, not because the souls of men are any more precious today than formerly, but because any world tragedy would involve at least a third of our population. Unless we can find a remnant of spiritual unity in this country upon which to build anew the Christian character of the nation the United States will find itself on the descent of the slope of the pinnacle of Christian world leadership.

The burden of this message is to set forth the basis of the spiritual unity of Evangelicals maintaining that Evangelicals, whether actually in the organization of the NAE or not, are a spiritual nucleus upon which can be built a superstructure of spiritual dynamic that can save America from any force, internally or externally, that is contrary to the precepts of God as given in the Holy Scriptures and understood through the ministry and work of the Holy Spirit. The Theme,

"Christ in you the hope of Glory" taken from Colossians 1:17, is the basis of our hope both individually and nationally.

II

Spiritual Unity in Theology

It is not for us in this presentation to define theologically the meaning of the indwelling presence of Christ through his Holy Spirit in the heart of man. It is our purpose to set forth the distinctive evangelical belief that, by the new birth experience (John 3:7), men may come into a relationship with God and thus become members of the spiritual family of God. This relationship is only possible by virtue of and by faith in the shed blood of Christ on Calvary's cross. Indeed it is fitting for us to define the meaning of the word, evangelical. According to the dictionary, evangelical means: "(1) pertaining to the Gospel, (2) holding or conforming to what the Protestants regard as the fundamental doctrine of the Gospel, especially the atonement, justification by faith, and regeneration, (3) spiritually minded and zealous for practical Christian living, (4) seeking the conversion of sinners, evangelistic." As a noun evangelical means, "one who holds evangelical doctrines." Applied to the present day evangelical movement it is clear that Evangelicals are committed to a theological position which preserves the heart reality of the experience of "Christ in you," by means of a proper formulation of doctrine concerning supernatural new birth, and, in giving witness to it to all peoples and generations of mankind.

It is also our purpose to set forth the fact that Evangelicals are convinced that a quickened social conscience is the consistent outgrowth of the new birth experience. If "Christ be in us" we must be as sensitive as Jesus to the spiritual and physical needs of those about us. There will be concern that personal Christian character is developed with all the winsomeness of our Lord as our goal. There will be an energetic concern about the social environment in which we live. "Christ in us" sets the Christian to the task of creating a Christian environment by changing the lives of men through the redemptive provision of Calvary. In the body of Christ not only are God and man reconciled but those afar off socially are brought near. Racial inequality ends. As "Christ is in us" we must "speak up" the crying injustices in our modern world. We can be no more silent and unconcerned and complacent than was our Lord when He cast the thieves out of the temple. "Christ in you," the evangelical theme, looks two ways. It seeks to share the Savior with others—Christ in you—as the only real transforming power capable of coping with the sin problem. It also looks to itself lest it fail to present a convincing witness to the world of the Christ within and lest it lose its vision for and love of bewildered modern man.

This position does not concede any other way whereby men may be saved. It insists that one can only enter the kingdom of God by the experience of supernatural regeneration. It does not believe that a high ethical standard or Christian moral living is in itself sufficient. The evangelical position states that one is saved by the grace of the Lord Jesus Christ when one genuinely repents of his personal sin and acknowledges his faith in Christ Jesus as personal Savior. "Christ in you" is the distinctive position of Evangelicals.

III

Spiritual Unity in a Day of Theological Controversy

We are all conversant with the conflict in the last half century between liberalism and fundamentalism. It is a common expression to cover that period by saying, "that day is over." And, with some, there is even an inference by the tone of voice indicating we are thankful it is over. I would, however, suggest that we should thank God that there was sufficient strength among the Fundamentalists of the first half of the 20th century to stand up to the challenge of the onslaughts of liberal theology. These were the days when the attempt was made to strike fundamental Christian principles from the thinking of the youth and it was the resolute preachments and sturdy defense and courageous living of faithful Christians that helped to chasten arrogant liberalism.

However, to assume that the day of controversy is over is only wishful thinking. The devil is very astute and if he cannot win by one method he will use another. The negative approach of liberalism is past, but a more sinister movement is on foot today and I would say in the language of several writers that "we dare to open the controversy again." Too many Evangelicals are interested in living in a world without controversy and of course all of us could hope that to be possible. The new controversy today is over the same basic principles of faith as have always concerned the simple relationships of God to man and man to God, but it is dressed up in new garments and the new nomenclature is broad enough to be either meaningful or meaningless. The new attack is again against the Word of God, the Bible, as the final authority. And against the person of Christ suggesting what He did in dying on the cross was sufficient for His day but that the church is now vicariously equipped to share the goodness of life as demonstrated in the example of Christ. Or it might be expressed under the phrase, "redemptive love." It would seem that this expression is used as a tranquilizing opiate to have the effect of sounding biblical and spiritual in the ears of the Evangelical and yet its content can express a utopian idealism of the goodness of God whose redemptive love expresses itself in all the acts of life. This position is, of course, without a basic authority or pattern or demand upon the soul of man for absolute reformation from a life of sin unto a life of righteousness through the shed blood of Christ.

To implement this positive approach in undermining the belief of the Evangelical in the final authority of the Word of God, the Bible written, and of Jesus Christ as the only Savior of mankind, the enemies of evangelical faith have effectively established a method of approach to eliminate over the long period of time the witness by establishing a policy called inclusivism. This is the new approach to include the Evangelical as a part of the whole without limiting him in his expression of a personal witness, but at the same time carefully guarding this liberty lest it should begin to dominate the trend or the theological direction of the body as a whole. Theological liberalism attempted to destroy evangelicalism; now neo-orthodoxy wants to contain evangelism.

To affirm the long view of the ecumenical movement I quote the book entitled, *Toward a Reborn Church,* written by Walter Marshal Horton and published in 1949. On page 30 and 31 under the title of, The Edinburgh Approach, he speaks of the "secession of these Evangelicals from the ecumenical movement" and further states "I do not believe the leaders of the ecumenical movement are going to be able to change the feelings or allay the suspicions of these Conservative Evangelicals sufficiently to bring them fully into the IMC or the World Council in the near future; but they can do two things which may make future reconciliation possible: one, keep in personal touch with the evangelical leaders, answering their sometimes captious criticisms with patience and not with scorn; and two, conduct evangelistic campaigns and world missions with an earnestness which their rivals cannot fail to respect and a constant willingness to collaborate on particular

evangelistic projects. A generation of such tolerant, respectful relations might actually lead to unity, since there is an almost invariable historic law that evangelistic movements become less separatist in the second generation. At least, tolerance should be tried in this critical test case. It will do little good to resolve old differences between Christians if new ones are allowed to arise and prevail unhindered." "A test case in our own country at present is that of the National Association of Evangelicals, and its close allies, the Inter-Varsity Christian Fellowship and the Youth for Christ mavement. This association, so far as its own activities are concerned, is inter-denominational, but its growth has a divisive effect so far as the ecumenical movement and its allies are concerned. This new sectarian division, cutting across old denominational lines, is sadly accepted by most American Christians as a fait accompli, which must be allowed to develop in all its consequences, even if it leads (as is possible) to a world wide missionary movement in conscious, constant opposition to the international Missionary Council." Remember that this statement was made in 1949 and even before that time in certain lectures given by Dr. Horton, and that this method of attack suggested by Dr. Horton has been followed very carefully, even to this present hour. Even though the Edinburgh Approach is not approved by all in the ecumenical movement, its strategy is very evident in the outreach of its influence. To be very crude and painfully blunt, it could be summarized as an approach to ameliorate the witness of the first generation by temporizing circumstances so that the second and third generations will be able to sufficiently temporize their convictions by the expediency of rationalization to feel that all who name themselves as Christians should be recognized as Christians, regardless of their particular interpretation of the basic principles of theological faith.

We must awaken to the fact that once again the attack is at the very foundation principles of the evangelical faith. Possibly the most popular method of limiting and ameliorating the evangelical witness is to place the Evangelical in compromising positions while complimenting him on his fundamental theology. This is happening today in denominational and inter-denominational circles. The sad part of it all is that while a few Evangelicals are so generously treated the rank and file of lesser influential Evangelicals are denied such privileges. This is all clearly evident when we enter the fields of comity, radio and television broadcasting.

The entire approach and expression is totally foreign to the true Evangelical. Spiritual unity to the Evangelical is the natural result of a common theological basis of faith. An Evangelical can only be at his best when he stands as a united voice witnessing to the saving power of the Lord Jesus Christ. When that witness is expressed through clean pure channels both individually and collectively, "Christ in you" becomes the evident separatist position that makes Evangelicals evangelical.

IV

Spiritual Unity Classified

In spite of the fact that many persons make a desperate attempt to avoid classification by their friends or enemies, there will inevitably be a distinguishing mark upon the person who belongs to Christ. "By this shall all men know that ye are my disciples" (John 13:35). I think there is not too much antagonism to organizational classification. Local and national connections, denominationally speaking, do not seem to embarrass the average person; however there are some who feel that denominations are the greatest sin of the age and have the concept that there should be but one organic church. Professing Christians do not usually seem to be embarrassed by bearing labels which classify them in the inter-church movement. There are movements within groups of like theology. Numbers of denominational groups have co-operative programs for their missionary ventures, or they have a large organization to guide and direct the relationships among all those of a common theology. Then there are larger inter-denominational fellowships, such as, The National Council of Churches, which has its inclusivism policy desiring all Protestants to be under the one banner of the inter-church movement. There is the National Association of Evangelicals, which enlists the co-operation of Evangelical Christians, whether as individuals, associations, schools denominations, or local churches. The NAE is composed of a body of believers who are committed to a clear, positive statement of faith as a basis for fellowship and service.

Theological classifications among Protestants are many and varied. There are the liberals of the past half century whose philosophy is now classified as Classical Liberalism. There are the liberal dogmatists who not only deny the position of Evangelicals, but criticize those who refuse to follow the same pattern. There is the Neo-Orthodox Movement which believes in revelation, but a revelation which cannot be objectified because it rejects the Bible as the Word of God written. There is the Existentialist who thinks only in terms of commitment, never in terms of formal doctrine to be intellectually received. Then there is the Evangelical, who maintains a thorough belief in regeneration and the final authority in the Word of God and its revelation of the only way of salvation. Even among Evangelicals there are preferential classifications, with some who prefer the word conservative and others who like to be classified as fundamentalists. The term New-Evangelism is being used by some to express the inclusive social implications of the Gospel. It is very evident that some distinguishing label is inevitable and even durable for the sake of identity.

The difficulty is in the ambiguity of terms. A word may connote one thing to one person and carry an entirely different meaning to another. It is desirable to stabalize the meanings of these theological name plates so that the position of a group is honestly and meaningfully stated and so that the "betrayers" are made uncomfortable in the wrong camp. For this reason, Evangelicals maintain that the life lived is a manifestation of the experience that has been conceived of the Holy Spirit and related to theological concept. The Evangelical does not stray away or shy from classification. Jesus classified others as well as Himself. In all the attempts of the National Council of Churches to unify Protestants and to be rid of divisions it is very evident that there are today as many classifications of Protestants as ever. Also the ecumenical movement is more and more connoting the classification of a system of thought that distinctly classifies or marks those who posit themselves in the orbit of ecumenicity. The approximately 22 million Protestant Evangelicals who are not in the National Council of Churches and those who are in the National Council of Churches seem to be anxious to be classified as Evangelicals. It is rather apparent that there is less confusion in the Evangelical circles to the meaning of terms than among those of non-evangelical faith.

For Evangelicals in the NAE, the seven-fold statement of faith is the basis upon which is built Christian unity regardless of denominational or organizational relationship. Thus, among Evangelicals there is no confusion as to the meaning of the word or the purpose of the movement. "Christ in you," is the basis for the classification of an Evangelical.

(Continued on page 10)

Resolutions

Presented by the Committee on Resolutions and adopted by the 16th Annual Convention of the National Association of Evangelicals, April 14-18, 1958, in the Sherman Hotel, Chicago, Illinois.

ALCOHOL ADVERTISING

Whereas, television, radio, newspapers and other media of mass communication are being used as vehicles of alcohol advertising, to the extent that no home in the nation can effectively eliminate the shrewd promotional displays of the liquor industry, and

Whereas, alcohol consumption is a basic factor in many of the nation's most serious problems, including the highway fatality rate, divorce and juvenile delinquency, and

Whereas, liquor advertising is in direct conflict with Scriptural pleas for righteousness and sobriety,

Be it resolved that the NAE urges all Christians to call for the passage of legislation which will eliminate the interstate advertising of alcoholic beverages as a major step in protecting the homes and highways of our nation against the devastating effects of alcohol.

AIRLINE ALCOHOL

Whereas, many incidents related by pilots and stewardesses indicate the danger of alcohol service and consumption on airlines, and

Whereas, the pastors and people of our constituency are opposed to having alcohol served to flying passengers

Be it resolved, that we urge our representatives in Congress to enact with all possible haste the bill now under consideration which would eliminate the sale and service of alcoholic beverages on domestic airlines.

AID TO SECTARIAN EDUCATION

Whereas, there have recently been numerous proposals for federal assistance to education, at primary and secondary levels as well as to higher education, and

Whereas, many of these proposals would allow direct financial assistance to sectarian educational institutions as well as to other public and private institutions,

Be it resolved, that the NAE reaffirms its confidence in the transcending validity of the principle of separation of Church and State as declared in our federal and state constitutions, and urges its legislative representatives to protect this principle by refusing to support any measure which would allow public financial assistance to sectarian institutions.

COMMUNISM

Whereas, Communism and secularism have infiltrated our nation in many departments of its life even in such places one would least expect, and

Whereas, it has been demonstrated that many of our young men in the Armed Services have been found to be inadequately prepared to meet the inroads of this Communist ideology in the hands of a foreign foe, therefore,

Be it resolved, that NAE calls upon our educators to make sure that all of the young people in our schools be instructed in the principles of our democracy with its Christian heritage in contrast to the atheistic materialism of Marxian Communism, and

Be it further resolved, that the members of this Association pledge themselves anew to the proclamation of the Christian Gospel as the only and final answer to the Communist and secularist philosophy which threatens to subvert our youth and to destroy our American freedoms.

CARDINAL STRITCH

Whereas, an American citizen, Samuel Cardinal Stritch, has been appointed as a member of the Roman Curia, which is the cabinet of Pope Pius XII, the reigning prince and monarch of Vatican City, and

Whereas, it is understood that an American citizen loses his citizenship when he accepts such an office in a foreign state, therefore

Be it resolved, that NAE request POAU (Protestants and Other Americans United) to investigate this matter with our Government.

OBSCENE LITERATURE

Whereas, the newsstands of the nation are being flooded with indecent and obscene publications which suggest and glorify a libertine or perverted way of life, and

Whereas, publications of the same category are passing through the United States mails in increasing volume, and

Whereas, these publications are reaching the youth of the nation in tremendous quantity, thereby stimulating patterns of thought which abet the already alarming increase in juvenile delinquency, and

Whereas, such publications are in direct conflict with all divinely revealed standards of personal and social morality,

Be it resolved, that we urge our churches and our church-related institutions to take all possible actions, including cooperative efforts within each community, toward the elimination of indecent and obscene publications, and that we urge our legislators to press for laws especially at the state and local levels limiting this mammoth industry in pornography and stopping its use of the United States mail.

FAIR LABOR STANDARDS ACT

Whereas, the Wage and Hour and Public Contracts Division of the United States Department of Labor is attempting to construe the wage and hour law (Fair Labor Standards Act) requiring minimum wage of $1.00 per hour and $1.50 for overtime as applying to churches, non-profit, charitable and relief organizations the same as it applies to commercial profit organizations, whether involving paid or voluntary workers, and,

Whereas, said government has already been supported in this activity by the action of the Supreme Court of the State of Indiana, and

Whereas, this precedent unless over-ruled by legislative action, upholding the rights of individuals to give their services to religious and charitable organizations, as guaranteed by the first amendment to the Constitution of the United States, will nullify said rights; therefore

Be it resolved by the National Association of Evangelicals, that selected proper Congressional representatives be requested by proper officials of this organization to take any necessary action by legislative means or otherwise, to guarantee those freedoms of religion specified in the first amendment of the Constitution, thus properly interpreting that all churches, non-profit, charitable and relief organizations are and shall be exempt from the provisions of the Fair Labor Standards Act or any other act or legislation designed in any way to infringe upon those rights of religious freedom or the free exercise thereof; more specifically, that all persons wishing to volunteer their services to any such organizations without charge, or for any limited remuneration, for any period of time, which rights are presently included in the aforesaid first amendment, shall maintain those rights in every degree, and that religious charitable or relief organizations for whom such services shall be performed may accept such services gratuitously offered, in whole or in part, without coming under the jurisdiction of the Fair Labor Standards Act, all other provisions or applications of said Act to the contrary notwithstanding.

STEWARDSHIP

Whereas, Scripture clearly indicates God's plan for man's stewardship to God is proportional giving of one's income, beginning with the tithe, which belongs to the Lord,

Be it resolved, that the goal of the Stewardship Commission of the National Association of Evangelicals for the next fiscal year shall be the doubling in the number of tithing communicants in the churches of all affiliated Christian bodies.

EISENHOWER TELEGRAM

Whereas, the President of the United States, in explaining his inability to speak to us at this convention has sent us an encouraging telegram of congratulation on the success of our Association,

Be it resolved, that President Dwight Eisenhower be thanked by our own President, Dr. Paul P. Petticord, for his cordial and understanding message and to express to him our gratitude to God in having a President of our beloved land who honors God by his habit of attendance in the House of the Lord and his many expressions of faith in Almighty God and His Son, our Lord Jesus Christ.

WESTERN EVANGELICAL SEMINARY

Whereas, the Western Evangelical Seminary of Portland, Oregon, has cooperated with us in NAE in lending to us its President and thereby has made a very great contribution to our Association,

Be it resolved, that the NAE extend to this Seminary and its directors our heartfelt thanks for this generous contribution and to its President and our President, Dr. Paul P. Petticord, our very great gratitude for his invaluable and untiring zeal in our behalf. His work and wisdom have made this year one of the best in our history.

WILLIAM C. TAPPER

Whereas, we have been informed of the recent death of Dr. William C. Tapper, General Superintendent of the General Conference Baptist and a member for three years of the Board of Administration and an officer of the Midwest Regional Board of the National Association of Evangelicals,

Be it resolved, that NAE expresses to the family of Dr. Tapper our Christian sympathy and assurance of his having entered into the joy of his Lord. Furthermore, we express to the Board of Trustees of the General Conference Baptist our great appreciation for the loan of his service to NAE.

DAY OF PRAYER

Whereas, the strength of a nation is not built by its citizens depending upon the state for economic security, and freedom is not encouraged when citizens are dependent upon the will of society for support, and

Whereas, the spiritual need lies deeper than the economic, something richer and nobler than personal happiness and comfort in life, Christian, character,

Whereas, our nation is gradually awakening to the fact that the answer to its social, moral, economic and political problems is not a materialistic solution, but a spiritual one, therefore

Be it resolved, that the NAE call upon all the citizens of our beloved land to meet the demands of God and not of the world, to seek His satisfaction and not our own, to make as our chief end, not the material satisfaction of man, but the Glory of God, and that we call on all Christians to recognize this fact by adequately preparing for and keeping the next World Day of Prayer, (which was originally begun by evangelicals) especially for confession, repentance, and intercession to God.

True Ecumenicity

(Continued from page 8)

V

Spiritual Unity and the Resurgence of Evangelical Faith

During the last fifteen years there has been a resurgence of what is commonly called "the old faith." There has been a general religious atmosphere that has exemplified itself through magazines and newspaper writings, radio and TV presentations. People talk more freely about religion today than they did 25 years ago. More people are reading the Bible and the Word of God is honored in more places than ever before. The negative denials of apostasy are less blatant and seldom listened to today. People seem to be seeking a way of salvation and though they are a bit confused as to which is the way they are at least seeking.

The "new churches" sometimes called "younger churches" are also an indication of the reurgence of evangelical strength. The National Council is making a strong bid for these churches to come within the orbit of the influence of the ecumenical movement. They even state that they need a virility in the expression of faith like that of the young churches. From the evangelical point of view there would not need to be a "younger church" if the older church would keep virile keen, alert, and alive to the evangelistic passion of the cross. The rapid growth of these younger churches is certainly a strong indication that the hearts of men are open to a virile type of evangelical Christianity. Again these younger churches draw the line very clearly on the position of the NAE, "Christ in you."

Another evidence of the resurgence of evangelical faith is the popularity of Dr. Graham, or shall I say the message of Dr. Graham. This message has caused some of the theological liberals to rethink their position. However, to rethink one's position and to regain one's faith are two different matters. We thank God for any who are regaining their faith. We trust that an ever increasing segment of Protestantism shall continue to do so. In the midst of this resurgence of spiritual strength under the ministry of Dr. Graham there are those who are criticizing him for accepting the co-operation of the peoples and the churches of the National Council of Churches, mainly because of the liberals in the movement. Among those in and out of the Council there is much discussion as to the validity of the technique adopted by Dr. Graham in his attempt to find a way to minister to the largest possible number of people in Protestantism today. Is it not true that Paul made converts in the Jewish synagogues and that Jesus too sat at the table of the sinner with those members of the ecclesiasticism present who objected to his claims to the Messiahship. I would rather assume that there are many people in Protestant Churches today who have little knowledge of the new birth experience in the Lord Jesus Christ. From every indication, most of the converts of the recent Billy Graham Campaigns have come from churches belonging to the National Council of Churches. As to the question of the legitimacy of having the co-operation of the National Council groups, the evident conclusion can be safely drawn that people in these churches are hungry for the Gospel and that their hunger should be satisfied. We thank God that Dr. Billy Graham, who is a personal member of the National Association of Evangelicals, has been called upon to preach the Gospel commanding the respect of even those who do not believe in his evangelical faith. It is certainly true that Billy Graham has not changed his message nor compromised his method of invitation nor his technique in leading people into the reality of the new birth experience.

All may not agree with Dr. Graham as to his philosophy of organization for his campaigns, nor always in his interpretation of scripture. Even the liberals who co-operate in his campaign have difficulty at both of these points. And as the result, Liberals and Neo-Orthodox persons in the NCC are greatly divided at this point. However, as Evangelicals we can feel spiritually comfortable in Dr. Graham's presence, not that all agree as to all his organizational procedures and interpretation of Scripture, but because he is exalting the Lord Jesus as the only Saviour, honoring the Holy Spirit and is basing his authority in the Bible as the Final Word of God written.

The fact is that Dr. Billy Graham is larger than the National Council of Churches or the National Association of Evangelicals. He is not dependent upon organizations as such. However, there are certain normal channels that make an entree possible in the church or any other area of social living and it happens that Dr. Graham's principle of co-operation through a central committee has proven most successful in reaching a greater number of people who are in the church and yet not necessarily in Christ nor Christ in them. Dr. Billy Graham's great dependence upon a praying constituency is found in evangelical bodies and certainly in these serious days Evangelicals everywhere will rally to the continued prayer support of God's great messenger of the hour, Dr. Billy Graham. As yet his harvest is among the church members and he has the distinct ability to gain the support of those who do not necessarily believe as he does. This is an indication of great need in their hearts. It is distinctive that as an Evangelical, Dr. Graham does not have an organizational relationship that would minimize his testimony. To accept the "co-operation of" is different from becoming "a part of" an organization. There are others who are going one step farther than Dr. Graham by joining the NCC with the idea of redeeming a segment of that group. This procedure can only be properly judged by the individual's concept as to the possibility of the movement being redeemed. However, time tells us the story and to date almost all who try this procedure are swallowed up in the whole and even though their personal voice is still evangelical their affiliation seems to nullify their witness because the predominant voice is in another direction other than evangelical.

When one affiliates with an organization for the sake of expediency with a purpose that may be good the end result will be vitiated if that organization is seeking to perpetuate a spirit that is contrary to his good purpose. It is not enough to state that one can retain his faith and belong to a particular organization! The question he must face is the fact of whether or not he is creating an organizational environ-

Greetings from The President

President Eisenhower sent the following telegram of personal greetings to the 16th annual convention of the National Association of Evangelicals in session in Chicago April 14 to 18:

"Dr. Paul P. Petticord, President, National Association of Evangelicals

Sherman Hotel, Chicago.

"As a united voice serving a great community of churches, your organization plays an important role in the life of the nation.

"Inspired by the precepts of the faith, you bring strength and direction by the daily work of many millions.

"Congratulations and best wishes for a memorable convention.

Dwight D. Eisenhower."

ment that will provide for the next generation proper opportunity for understanding and experiencing the saving grace of Christ. To be true to Christ and myself I must not "sell out" the next generation for the sake of a utopian dream of immediate privilege.

In this regard, one portion of scripture comes to mind in 2nd John, the 10th verse. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:" Doctrine is set forth in verse 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Now verse 11 states, "For he that biddeth him God speed is partaker of his evil deeds." This portion of scripture causes us to think very clearly at the point of our relationship with the unbeliever, even though that person may be in a Protestant church. In the matter of doctrine there cannot be any commitment that would limit the movement of the Holy Spirit either by personal relationships or organizational expediencies. In the matter of bidding a liberal, "God-speed" it seems that we must distinguish between Christian courtesy and a "God-speed" that implies agreement with the person's belief. I think there is a spiritual distinction here and it is significant that beyond the extension of the social Christian courtesy, Dr. Billy Graham clearly proclaims the evangelical message and beyond the purely social-Christian amenities by personal organizational relationship expresses his evangelical doctrinal commitment.

The movement of the National Association of Evangelicals is another indication of the resurgence of evangelical strength. The NAE with its 41 co-operating denominations, its affiliates and commissions serving in many areas of church ministry, is a strong indication that the requirements of the thinking of church bodies has necessitated the birth of such an organization. Increasing government and church recognition at the national and local levels is all an indication of the essential worth of the movement. The NAE has a three fold distinctive ministry to Evangelicals. It is a service organization, a fellowship of believers, and a means of identification. Certainly this growing NAE movement is the result of doctrinal unity stimulating spiritual unity on the basis of the indwelling "Christ in you."

VI

Spiritual Unity a Possession

We hear a great deal today about ecumenicity commonly known as the ecumenical movement. Most people are conversant with the meaning of the movement, if not understanding the full meaning of the word. Among Evangelicals there has come within the last year or so an expression called evangelical ecumenicity or the gathering together of Evangelicals into a movement which now is called the National Association of Evangelicals.

Now, what do Evangelicals mean by Spiritual unity? According to II Corinthians 6:1, Evangelicals are "workers together." Working together as individuals of "like precious faith." Evangelicals believe that the church is an ekklesia that is the chosen assembly of the people who have been called out by God. Also we know that the church is the "body of Christ" and as expressed in the Greek *koinonia* that is the "fellowship" that binds us all together in Christ. It is most significant that not only Evangelicals use

BILLY GRAHAM addressing closing session in Bal Tabarin Room, Hotel Sherman.

this phraseology but many in the ecumenical movement use it who are not at all evangelical in their position and this makes it more and more difficult for the lay person to understand the distinctives of evangelical ecumenicity and ecumenicity. There is a Greek word, *oikoumene*, which means "pertaining to the whole inhabited earth," and of course the ecumenical movement would say that this is the church discovering itself in fellowship around the whole world. As Evangelicals we would maintain that it is "pertaining to the whole inhabited earth," and that those who are blood washed and who name the name of Christ as Savior and who have repented of their sins and have been born into the family of God are a part of the body of Christ universal among all nations, races and tongues. The NAE is distinctly a spiritual movement which has brought together 41 evangelical denominations in the last 16 years out of a sense of both necessity and a desire for fellowship. This has been a spontaneous movement, not only springing up all over the United States of America, but in many nations of the world in a World Evangelical Movement.

The NAE is not a splinter group from the NCC. In fact the reverse is true. Liberals withdrew from the original Evangelical Alliance because they found themselves in the minority and without hope of changing the theology of the organization; therefore they formed an organization known as the "Open Church League" which in 1900 became the National Federation of Churches of Christ in America and in 1950 became the NCC. To the contrary the NAE which was formed as the result of Evangelicals finding each other in 1941 and '42 went back to the original Evangelical Alliance for a basis of co-operation and today on the world level is a part of the same evangelical movement. And though the NCC groups seem to take credit for the National Day of Prayer and Week of Prayer the Evangelical Alliance was the founder of these two prayer emphases and thus the NAE has not appropriated a prayer emphasis belonging to the National Council.

The NAE was not born to combat some one or some organizations. It was born to affirmatively make possible an organization for the declaration of faith and an encouragement thereby to those who felt that they were being submerged and limited in their gospel outreach because of the rapid growth of the liberal theological forces which were and are stubbornly opposed to the evangelical message of salvation by faith in Christ.

The NAE was not born to penetrate or infiltrate the National Council churches or organization for the purpose of dividing its forces. It started with the purpose of making available a fellowship of evangelicals for individuals and churches. The fellowship being necessary because the inroads of liberal theology were so strong that men were searching for a true voice in the proclamation of the evangelical faith and also a gathering together of not only individuals but local churches and denominations of like faith into a strong crusading witness for Christ.

The NAE was not born to be an evangelistic agency but a fellowship that encourages and stimulates evangelism through denominational channels to the local church, or directly to the local church as its government provides.

The NAE was not born to pre-empt the usage of the word evangelical as a

(Continued on page 13)

Convention Report

(Continued from page 5)

tions on the boards of which he sits, than any other churchman of America. Here the speaker consulted his manuscript, that he might quote without error some of the truly Christ-denying statements of this ecclesiastical authority: his denial of the Virgin Birth, his repudiation of vicarious atonement, and his studied refusal, in the chapter on immortality, even to refer to the fact that Christ arose from the dead, or that there is for believers such an experience as resurrection from the dead.

Such denials of central truths about Christ, asserted Dr. Smith, are not possible to anyone who yields himself to the teaching of the Holy Spirit.

In conclusion, Dr. Smith affirmed the fact that in these days when Christian truth is denied, when Communism is winning millions of followers, when cults are growing with alarming rapidity,, we need more than ever obedience to the teaching of the Spirit of God as He glorifies the Lord Jesus Christ.

The Space Age

Dr. Ockenga gave an old theme a new and thrilling setting, Said he:

"The space age is here. It is commonly accepted by scientific, educational and religious leaders that man will project his travel into space. We are told that the revolution caused by this in man's thinking and living will be as great as the revolutions which took place when nomadic man became agricultural man, and when agricultural man became industrial man. These previous revolutions will be slight in comparison to the space revolution.

"It is time for theologians to orient their thinking in terms of space. This particularly bears on the Christian doctrine of future glory and retribution. The Bible declares that man is to have a resurrection body which will be like the body of Christ. This is to be incorruptible, immortal, glorious, powerful and spiritual. It will have the qualities of traveling at tremendous speeds, perhaps even the speed of thought, and it will be adapted to a heavenly and non-earthly existence. The Bible declares that angels now possess similar bodies and exist in great numbers in this universe. The Christian is to judge angels, he is to rule angels and he is to be an heir of God and is to be sovereign in this universe.

"This may imply that heaven is coextensive with this present world but at present a different order of existence, namely purely spiritual, but will at the time of the new heavens and the new earth be identified with the present universe.

"The Bible speaks of the place of punishment called the lake of fire and also a place of outer darkness. This can be easily understood in the cosmology of the present astronomical universe in which great centers of fiery substance exist and contiguous to them absolute outer darkness.

"The Christian can interpret biblical terminology about angels, redemption, the resurrection of the body, heaven, and hell, all in terms of the new cosmology far better than he could in the cosmology prevalent in Bible times. At any rate, this throws new light upon biblical concepts.

"Therefore, the Christian should be unafraid to face the space age with its demands upon intensified education, physical strains, and social conflicts. These must be geared to face the age in which we live. An intelligent Christian ought to be more adapted and equipped to make this transition than a non-Christian who is a materialist or naturalist.

"Just as these principles of the Word of God have a new application in the physical universe, so the eternal principles enunciated in the Word have permanent application to the problems and perplexities of societal man in his human relationships. The doctrines of law and love need a more consistent application to the problems of family life, of class struggle, of race relationships, and of international affairs. Theologians may well keep one eye on the stars while keeping another eye on the social challenges of immediate living. Heaven and hell do not only exist in outer space, they exist in the present state of human living."

Graham Message

To a throng packing the great Bal Tabarin Room Dr. Billy Graham brought the closing message of the Convention. In almost breathless expectancy evangelicals listened to every word as the noted evangelist poured out his heart.

San Francisco was just days away. Graham was facing perhaps the supreme test of his ministry. The West Coast city is perhaps the most sinful metropolis in America. Protestantism is a pitiful remnant of the population. Romanism and paganism are rampant. Extreme liberals and extreme fundamentalists are actively opposing the crusade for souls. Billy shared his soul yearning with his brethren in Christ who are praying earnestly for a great Gospel victory.

Graham took as his theme, "The Harvest Is Ripe." He pressed home his conviction that the fields are nearer, the grain is thicker, the threshing instruments are sharper, there are more harvesters and the hope of ultimate redemption is nearer than ever before in the history of the world.

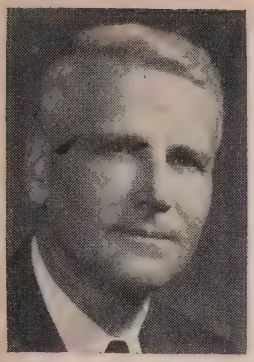
He especially emphasized the imminence of the Second Coming of Christ with all the signs of His coming either fulfilled or in the process of fulfillment.

With great urgency the evangelist appealed for prayer that the Lord will send harvesters for the hour—men who are born again, filled with the Holy Spirit, students of the Bible, compassionate and with overwhelming love for the lost.

There were numerous observations concerning the scientific, economic, educational and religious climate in which this great evangelistic effort must be made. Philosophers, world statesmen and scientists were quoted to show how God has chosen out of the mouths of the godless to prepare the hearts of men for the acceptance of the Gospel message. A new sense of a strange "going in the mulberry trees" gripped the Chicago gathering as Dr. Graham gave the final challenge in the Great Commission words of our Lord, "GO . . . and LO I am with you."

The Chicago Convention was convincing proof of the fact that the National Association of Evangelicals discerns the trends of the hour in American Protestantism and is alert not only to the preservation of the "faith once for all delivered" but to the strategies essential in a forward-looking, effective program for the future. Evangelicals are lifting their sights above the old non-biblical concepts and accepting the valid discoveries and worth-while advances of modern life. They are abandoning their outworn isolationism, provincialism, and traditionalisms and are beginning to live effectively in a bigger, wider world than their fathers ever knew existed.

Evangelicals are beginning to measure up to a vision of a dedication and a purpose made by their fathers in St. Louis in 1942. At St. Louis evangelicals said, "We realize that in many areas of Christian endeavor the organizations which now purport to be representatives of Protestant Christianity have departed from the faith of Jesus Christ; we do now reaffirm our unqualified loyalty to this Gospel as herein set forth, declaring our unwillingness to be represented by organizations which do not have such loyalty to the Gospel of Christ; and we express our unqualified opposition to all such apostasy. And in this loyalty to the evangelical Christian faith and op-

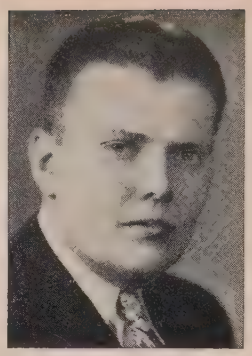


Herbert S. Mekeel
President

Thomas F. Zimmerman
1st Vice President

Charles Seidenspinner
2nd Vice President

C. C. Burnett
Secretary



Robert C. Van Kampen
Treasurer

NATIONAL OFFICERS FOR 1958-59 ELECTED AT CHICAGO CONVENTION

position to all apostasy, we do unite our testimony. We propose, therefore, to organize an Association which shall give articulation and united voice to our faith and purposes in Christ Jesus . . ." This is still their conviction and they are willing to give of their time and their means to advance the cause to which they are committed.

Today the National Association of Evangelicals and its associated agencies constitute the largest and most effective evangelical organization in America.

The Exhibit Concourse was the largest ever. Nearly eighty evangelical agencies from all parts of the nation were represented.

Two luncheons sponsored by the Laymen's Council were largely attended. Two successful investment bankers, Mr. Leon Sullivan of Philadelphia and Mr. Richard Woike of New York City, were the speakers. A new spirit of evangelism and social action along evangelical biblical lines was stirred in the hearts of their hearers. An unpublicized luncheon for NAE staff men heard Mr. Harry Burkema, Chicago investment banker, who gave advice on fiscal matters.

A Maas-Rowe Carillon played favorite hymns of noted Americans at intervals each day of the Convention, carrying messages in song to pedestrians in the streets of downtown Chicago.

A tribute to Dr. J. Elwin Wright was a feature of the Thursday noon luncheon. NAE leaders paid honor to the man who had the vision of a great National and later a World Association of Evangelicals.

Much credit for the success of the entire Convention goes to Arthur Zahniser, Chairman, Charles Anderson, William Gothard and the other members of the Local Committee.

New Officers

Dr. Herbert S. Mekeel, pastor of First Presbyterian Church, Schenectady, N. Y., was elected president of the Association. Dr. Mekeel who served last year as first vice-president, has been active in the work of the World Evangelical Fellowship, in the interests of which he made a world tour including visits with National Evangelical Fellowships in Asia.

Dr. Thomas F. Zimmerman of the Assemblies of God headquarters, Springfield, Mo., was elevated from second to first vice president. Dr. Charles Seidenspinner, president of Southeastern Bible College, Birmingham, Ala., was elected second vice president. Dr. C. C. Burnett, secretary of the Assemblies of God Education Department, was re-elected secretary and Mr. Robert Van Kampen, a layman of Wheaton, Ill., was re-elected treasurer.

Members of the Executive Committee chosen to serve with the officers were: Dr. Frederick C. Fowler, Dr. Frank Smith, Dr. Robert Walker, Dr. Stephen Paine, Mr. Seth Rohrer and Dr. Hiram Van Cleve.

Dr. Paul P. Petticord, retiring president, was named Program Arrangement Chairman and Dr. C. C. Burnett Convention Arrangement Chairman for the 1959 Convention to be held April 6-10 in the Hotel Statler, Los Angeles, California.

Additions to the Board of Administration for a three-year term to expire in 1961 include: Dr. Stephen Paine, Houghton, N. Y.; Dr. Henry Bast, Grand Rapids, Mich.; Mr. Kenneth Keyes, Miami, Florida; Mr. Seth Rohrer, Elkhart, Indiana; Mr. Seth Bagget, Reeves, La.; Rev. E. J. Fulton, Jr., Des Moines, Ia.; Dr. Vincent Brushwyler, Chicago, Illinois; Dr. Houston Morehead, Cleveland, Tenn.; Dr. Hiram Van Cleve, Bristol, Tenn.; Dr. Irvin S. Yeaworth, Cincinnati, Ohio; Dr. T. Leonard Lewis, Beverly Farms, Mass.; Dr. Paul Kindschi, Minneapolis, Minn., and Dr. J. C. McPheeters, Wilmore, Kentucky.

(Continued on page 26)

True Ecumenicity

(Continued from page 11)

substitute for the word fundamentalism. The NAE simply went back to the original organization from which the NCC departed in 1894 and used the word that had meaning to all those of varying interpretations who were of the conservative theological position. Its meaning is clear and the entire theological world is without confusion as to where one stands if he desires to be known as an evangelical and thus lends his influence to the evangelical movement.

The NAE was not born to become one church in an organic sense nor to do the work of the church. The unity of the evangelical movement is the result of Evangelicals finding each other in a common search for fellowship and the necessity of having a united evangelical voice on the issue of the day both in matters of church and state.

Evangelicals maintain that it is not sufficient to merely name Christ or to claim to be a follower of Christ. It is only enough when one does as Jesus commands, "Take up thy cross and follow me." This spirit of evangelicity is nurtured by faith and dedication and full commitment to the Master's prayer of John 17:21. As Evangelicals we do not discern that the early church labored in an effort to gain organizational unity. Theirs was a spirit and no great effort was made to establish an ekklesia or a one organizational church. It was the spirit of "Christ in you." The Evangelical movement is thus a positive effort, an advance. It is not a defensive mechanism. It is a fellowship and a witness. Evangelicals maintain that there can only be unity as long as there is a positive basic belief to which all can subscribe. Evangelicals do not believe that any person denying the atonement of the Lord Jesus or the final authority of the Word of God can have any place in the

(Continued on page 27)

NAE COMMISSIONS AND AFFILIATES REPORT PROGRESS IN 1957-58

STEWARDSHIP

The Stewardship Commission has been active during the past year in promoting faithful obedience to the divinely recorded pattern for the distribution of the Lord's tithes and the individual's offerings. Tens of thousands of copies of the copyrighted "Heaven's Blessing Books" have been supplied to many churches both at home and abroad. Likewise, many tens of thousands of the tract by Commission member, Mr. Kenneth Keyes, were made available through the generosity of Mr. Keyes, and have been provided on request to pastors and laymen for the promotion of stewardship. An article on stewardship has been written by the Commission Chairman at the request of the editor of *United Evangelical Action* and will appear in a future edition.

The effectiveness of the Stewardship Commission could be multiplied many times were some plan possible whereby the promotional literature might be offered to all constituent churches across the nation.

From many individuals who have found victory in stewardship through the ideas suggested by the Stewardship Commission have come letters in testimony of the blessings received. It is something of special interest to know that many who have been called upon to provide proof of gifts listed for income tax exemption have found the representatives of the Bureau of Internal Revenue willing to accept the carefully recorded record of gifts in the Heaven's Blessing Bank Books and have written to your Chairman to tell of the commendation for the Books expressed by such treasury agents. There is a reserve stock of these books which will be provided without charge in whatever number may be requested. Address for requesting additional tithing material: Box 477, Columbus 16, Ohio.

CHURCH EXTENSION

The Commission on Evangelism and Church Extension is composed of sixteen men from various parts of the country, all tied in with the Commission's interests and responsibilities through personal or church related ministries.

Following the Convention last April in Buffalo, the Commission met at Victory Center in Chicago for organization, and outlined its special work for this year in terms of its three areas of responsibility: Evangelism, Church Extension, and Home Missions. Much of this work has gone forward through the past year: 1. The publication of a four-page bulletin, *Evangelical Outreach*, quarterly for inspiration and information. This has been done with regularity this year and with the help of the Wheaton office. 2. Extensive bibliographies in all the three areas of the Commission's responsibilities are being prepared. Dr. Neil Winegarden, chairman of the Committee on Church Extension, has written to and investigated over 500 sources for up-to-date materials, books, pamphlets, films, etc., in that field. This bibliography was distributed at the Convention. 3. More information is being gathered by the Committee on Home Missions. 4. The Committee on Evangelism has been working on a Manual of proven procedures, methods, and organization for the conduct of union campaigns. 5. A special committee under the leadership of Chaplain Charlie Martin, Tulsa, Oklahoma, is studying all phases of industrial and institutional chaplaincy. 6. The Commission has worked with the Washington Office in completing three booklets in the first phase of the anti-Catholic ad program, and the copy for these booklets has been written and sent to Washington. The fourth is in the process of being written. 7. The booklet, "New Churches for a New America," has been widely distributed. A debt of gratitude is due Light and Life Press, Winona Lake, Indiana for printing this booklet without cost to the Commission or to NAE. These booklets are therefore being distributed without charge. 8. Six members of the Commission represented the evangelical constituency at the American Institute of Planners which met in Chicago on October 15, 16. It is evident that there is a wholesome respect being shown for evangelicals in the overall picture of planning and developing in American cities. 9. The Executive Committee of the Commission met on September 10 to review its work and to check on progress being made. It secured two representatives of the American Society of Planning Officials, Mr. Dennis O'Harrow, Executive Director, and Dr. Ralph S. Ellifrit, Director of Planning, Houston, Texas, to appear on the 1958 Convention program to highlight the discussion in the Convention relative to planning and church extension.

The Christian Architects' contest which was co-sponsored by *Christian Life* and the Commission on Evangelism and Church Extension was successful far bevond expectations. George Schriber, Church of the Nazarene pastor and evangelist of Glendora, Calif., was awarded top honors for a winning church design. His carefully thought plan for the Glendale suburban Phoenix, Ariz.) Church of the Nazarene was selected by the judges as representative of a design to best meet the needs in a local evangelical situation. Second-place award went to the firm of Wahlgren, Reihmer and Larson of Chicago for their rendition of East Lansing (Mich.) Trinity Church. Third award winner was for the First Baptist Church planned for Everett, Wash., by Durham, Anderson and Freed of Seattle Four honorable mentions were selected: Charles Edward Stade Associates of Park Ridge, Ill., for their Zion Evangelical Lutheran Church of Kalamazoo, Mich.; Monahan, Meikle and Johnson of Pawtucket, R. I., for the Grace Methodist Church of Westerly, R. I.; Lundstrum & Skubic of Chicago for the Bethany Baptist Church of Moline, Ill., and Robert Rathjen of Kirkand, Wash., for his Olympia (Wash.) Church of the Nazarene.

A preliminary report has been approved by the Commission on plans for a pilot seminar at the seminary level on church planning. This will be held on October 13 at Western Evangelical Seminary, and it is hoped that it will be followed by seminars in church planning in various parts of the country.

FOREIGN MISSIONS

The Board of Directors of the Evangelical Foreign Missions Association reported on the various phases of activity carried on by the world missionary arm of the NAE. Among signs of progress noted was removal of the EFMA offices in the Western Union Building in Washington to the mezzanine floor with an eighty per cent increase in office space. This extra space made possible the assignment of an office for the chaplaincy and additional secretarial help. Other accomplishments included completion of a film survey, sponsoring of a special Missions Number of *United Evangelical Action,* production of *Missionary Service Overseas,* and publication of a semi-monthly Missionary News Service. During the past six months the executive secretary, Dr. Clyde W. Taylor, attended several missionary conventions, made trips to all parts of the country in the interests of the NAE, and attended (along with other mission executives) the Evangelical Literature Overseas Convention in Lincoln, Nebraska. The Board went on record as expressing special appreciation to Dr. Taylor for his untiring efforts in these and other mission enterprises. A concerted effort was made to organize Evangelical Fellowships in each country of Latin America—the purpose of each fellowship being to serve the constituents within the country.

The EFMA Board urged that all evangelical mission boards make greater use of EFMA's Passport, Purchasing and Travel services.

They pointed out that passport services are free to members, whereas a charge of $5.00 for this service is made to non-members. Visas are $2.00 to members and $6.00 to non-members. During the past year the EFMA office has secured some visas that have been religious freedom problems. For example, large amounts of money and time were spent on visas for Italy, Portugal and Colombia which were considered test cases in fighting for the cause of the rights of missionaries to enter the area.

Reporting for the EFMA Purchasing Office, Mr. W. J. Anderson stated that a subsidy received had enabled this department to (1) survive the terrific buyer's market and (2) to publish a catalog. Typical of many letters of appreciation for the service rendered by the New York Office is this one from an executive of a member mission board: "Do kindly accept our thanks and sincere gratitude for your interest in helping the missionaries obtain the best possible euipment at fairest prices. Your personal interest taken in each case is really as valuable as the dollar savings. May the Lord reward you and your co-workers." Another from a missionary in the Transvaal reads: "On the twenty-fourth of March I drove away from Durban with my car, and I am very pleased with the car and the color is lovely. Again thanks ever so much for all your kind-

ness in helping me to obtain my car so quickly. May the Lord bless you." Mr. Anderson estimated that nearly 30,000 orders had been processed during the eleven years that the office has been operating. Over 1,000 automobiles were purchased in a single year as well as 100 accordions. Thousands of typewriters, projectors, screens, tape recorders, etc., have been purchased. Some 150 evangelical missions or their missionaries are being served by EFMA in nearly a hundred countries.

Universal Travel Service, under direction of Mr. A. S. Bowker, is equipped to render a most satisfactory service, but it was noted in the EFMA report that of 51 member missions only 30 used this service during the past year.

As a forward-looking policy, the EFMA board suggested two areas that especially need to be considered by evangelicals: (1) Encouraging evangelical fellowships of mission boards where much of the action taken would be sponsored by the mission boards, including higher education, the literature program, etc.; (2) the setting up of a type of fellowship that would also take in the national church in every corner of the globe and thus tie them into the evangelical constituency of World Evangelical Fellowship.

HIGHER EDUCATION

Reports at Chicago indicate that this has been a full and productive year in every section of the Commission on Higher Education, including Divisions in the field of Seminary, College, Bible College, and Secondary Schools. Progress in evangelical cooperation in education was evident both in general and in specific ways.

The Commission's Committee on developing a conservative revised version of the Scriptures, under the leadership of Dr. Stephen Paine, reported progress in contacts with publishers and with scholars in the groundwork for the production of such a revision. By official action the Committee was continued and will report a year hence on the more concrete developments in this important field of cooperative endeavor.

Under the leadership of the North American Association of Bible Institutes and Bible Colleges another Seminar for teachers of Bible will be held at Fort Wayne Bible College in June. This project has proved very fruitful and is another expression of how the Commission on Education is carrying its work to the grass roots level.

Another project jointly sponsored by the Commission on Education and representatives of IFMA and EFMA is the Summer School of Missions held at Wheaton College under the deanship of Dr. Enock Dyrness. This proved of real help last year and reports to the Convention indicated an even broader ministry and greater blessing to come this year as the school is conducted for ten weeks and with broader scope of offerings to both mission executives, missionaries and missionary candidates.

Another committee is at work laying the basis for the development of a text in the field of a Philosophy of Christian Higher Education. That committee conducted a panel and discussion in one of the meetings of the Commission on Education at the Convention in Chicago. It will be meeting again in June and carrying on a work both at the grass roots level and as an attempt to develop a textbook in that field which should be of help to many Christian educators.

After serving as chairman for two years Dr. Seidenspinner asked to be relieved of that place, and Dr. Roger Voskuyl, President of Westmont College, was elected Chairman of the Commission, with Dr. John Fadenrecht of Wheaton College the Vice-chairman.

Another major report received and acted upon was the development of an organization to function in the area of Teacher Placement in Higher Education. The Committee is chaired by Dr. Fadenrecht.

It was evident from the reports that the year showed splendid progress both numerically and qualitatively in every area of Christian Education.

CHRISTIAN DAY SCHOOLS

Political infringements upon educational liberties during the past year were reported at sessions of the National Association of Christian Schools. Ohio has adopted a law that virtually imposes public school methods of procedure upon its private schools. Pennsylvania has placed restrictions upon local schools of evangelical persuasions, which are not placed upon, for example, Roman Catholic schools. The enemies of the Christian schools of California are seeking by legal enactments to subject Christian school property to state taxation.

"We have no objection," said Educational Director Mark Fakkema, "to having the State require of our graduates that they be able to read, write, spell, know our American history and its constitution and other requirements that make for good citizenship, but we object to having the secular State belabor our private religious educational enterprise by imposing a secular content and method upon what constitutes a religious private enterprise. All such imposition by the State is a form of religious persecution.

"To secularize the standards and means of education is to secularize the goal of education. The enemies of the Christian school—and their number is increasing—are backed in a number of cases by political power. Today efforts are being put forth to tax our school out of existence. An even more subtle device to destroy the Christian School movement is to legally secularize the means designed to produce a religious educational product. This will gradually bleed to death our religious educational program. It will rob our school movement if its religious character. When this has been accomplshed, we have no reason for existence.

"The Supreme Court, in its decision some ten years ago, ruled out all religious teaching in the public schools. It did this on the ground of the high wall that separates Church and State. Because of this high wall, the Church was forbidden to trespass upon the State's territory of public instruction. This high wall works two ways: It not only keeps the Church out of the State, but it should equally keep the State out of our religious educational program."

During the past year an extensive Christian School promotional program has been carried on. This has been done in conjunction with the giving of Christian School training courses, 32 hours each, dealing with the two aspects of Christian teaching—Moral Training and the Christian Teaching of School Studies.

For the past eight years, these two courses have been given alternately at Wheaton College during their Summer-Intersession period. This summer the course will discuss the Christian way in which the various school studies should be taught. The course, meriting two hours of college credit (including post-graduate credit), will be given June 10-20.

Another means of Christian School service has been the monthly, the *Christian Teacher*. This was first published on November 1, 1950 on a two-page sheet (8½ x 11). It has now grown to eight pages. Its recent articles on the Ohio situation have attracted wide interest. One paper has republished this series of ten 2-column pages. (This can be obtained upon request from the NACS Office.) Still another paper, which has 200,000 pastoral readers, requested a condensed article on this subject.

This past year a series of Teacher Guide articles have been run in the monthly, consisting of Christian School Course materials. Those subscribing to this monthly can now obtain all back issues of this Teacher Guide material, bound in a 3-ring folder. This is also available from the NACS office.

SUNDAY SCHOOLS

Expansion has been the key word of the National Sunday School Association during the past year. Again as in 1955, NSSA sponsored twin National Sunday School Conventions—one in Los Angeles October 9, 10, 11 and Grand Rapids October 30, 31, and November 1. The registration at these two conventions was nearly double that of two years ago when twins were held in Spokane, Washington and Providence, Rhode Island. There were 7,100 people registered from 91 different denominations.

The NSSA staff was expanded last year when three additional men were added. Mr. Ralph C. Crees became executive assistant, Dr. Edwin J. Potts became Editorial Assistant and field representative, and also acting as executive secretary to the Youth Commission; Mr. Raymond Keehn, assistant bookkeeper and clerk.

Individual membership has been a new emphasis of this past year and several thousand have joined NSSA. Individual fee is $3.00 and includes besides membership card a membership pin and a year's subscription to *Link*. A new combination of membership is for family units. The first member joins for $3.00, the second for $2.00 and each additional member for $1.00. Each receives a pin and card but only one subscription to *Link* is sent to a family.

Sunday Schools that are in agreement with NSSA's doctrinal statement and contribute regularly to the Association's financial needs are classified as members. Approximately four hundred Sunday Schools would thus be classified as member Sunday Schools.

Twenty-five denominations are member denominations and an additional twenty-five give considerable cooperation although not affiliated.

A new member of the NSSA family is the Youth Commission until recently affiliated with the parent organization NAE, but last year assigned to the NSSA as a part of the greater emphasis of Christian Education. This group is made up of thirty-three national leaders of denominational and interdenominational youth organizations. Other commissions include the camping commission and the research commission made up of professors of Christian Education in Christian colleges. A music commission has been authorized and is in the process of organization.

Expansion also characterized the two special weeks NSSA has promoted for a number of years, National Family Week and National Sunday School Week. The theme for this year's National Family Week is "Put Christ in His Future." Materials and information to help promote this week are available from the national office.

NSSA prepares annually a Sunday School encyclopedia and a monthly magazine called *Link*. Both of these publications contain helps for pastor, superintendent, Sunday School teachers and workers to do a more effective job.

GOVERNMENT CHAPLAINCY

The NAE Government Chaplaincy Commission, begun some fourteen years ago, for the past five years has had as its executive director, Dr. Douglas Scott. The work of the Commission has grown from three or four chaplains to over 130 chaplains who have seen active duty (not including 86 Civil Air Patrol Chaplains). The Commission in their Spring meeting of '57 in Buffalo began to feel it was becoming increasingly apparent they would not long be able to continue to have a full-time executive director, operating as they were on a restricted budget. As a result, Dr. Scott terminated his services as executive director.

To safeguard and guarantee the interest of the Chaplains, an office room was opened in connection with the office of Public Affairs, and the services of a secretary part time made available to care for the detailed work. The Secretary of Affairs and his assistant will personally assume all the responsibilities in the Washington area during this interim and will see that the affairs of the Chaplains are adequately cared for. This will also provide opportunity for the Commission to plan additional promotional material among the denominations and churches, as well as an educational program, in the hope that a full time Director for the Commission may again be employed.

There are sixteen denominations now availing themselves of the service of the Commission: Assemblies of God, Church of God, Church of the United Brethren in Christ, Churches of Christ in Christian Union, Evangelical Free Church of America, Evangelical Methodist Church, Conservative Baptist Association, International Church of the Foursquare Gospel, Missionary Church Assn., National Assn. of Free Will Baptists, Open Bible Standard Churches, Pentecostal Holiness Church, United Missionary Church, Conservative Congregational Christian Church, Pentecostal Church of God of America and Pilgrim Holiness.

To augment the contributions from the cooperating denominations the Buddy Plan with 192 members, under the direction of Albert S. Taylor, has been devised and is as follows in brief: Each person joining the Club will agree to contribute $1.00 or more a month toward helping a "Buddy in Service" know Christ. Applicants sign an application and submit it to the Buddy Club Officer with the initial contribution. The applicant is registered in the Club and sent a Buddy Pin. Each month thereafter a call is given for a contribution to one of the projects promoted by the Commission on Chaplains. The money is sent to the Treasurer, who in turn sees the money is used for the purpose designated. This is a plan to give every Christian an opportunity to share in reaching service men and women for Christ.

Also, a rally type program has been devised by Dr. Charles Leaming, purpose of which is to educate churches to the work of the Commission. The idea is to set up a number of rallies by the Commission all over America where NAE churches are found, in order to bring the people together in a mass meeting that information might be gotten out quickly and to as many as possible.

The Commission is quite optimistic about the future and anticipates the abiltiy to offer more efficient service to the constituency.

SOCIAL ACTION

A number of problems keep pressing upon the Commission for consideration. One such is the matter of industrial chaplaincies. A closely related issue is that of training and approving men for service as chaplains in public institutions. It seems that chaplains for federal institutions must have the approval of the Commission on Chaplains for Federal Institutions sponsored by the National Council. They have not been too successful in securing candidates and might welcome some type of liaison with a similar Commission sponsored by the NAE. State and local chaplaincies are filled by political preferment. Appointees are supposed to meet the same standards as those appointed to the federal institutions. In any event evangelical men must be given comparable professional training for these positions. Industrial chaplains would require some professional training, but of a different nature. Thus far, there are no recognized standards laid down by any organization for this type of professional service.

Inquiries are frequently received about the stand of the NAE on the issue of membership in labor organizations. Information is also being sought concerning the over-all attitude of the NAE toward a number of social issues such as race relations, immigration control policy, and the public schools. Thus far no printed information is available to send to those who thus inquire. Such inquiries suggest the propriety of (1) following up the questionnaire submitted to 200 ministers last year in order to secure a more accurate understanding of the needs, and (2) preparing printed material for the instruction of the Commission's clientele on these controversial issues.

UNITED EVANGELICAL ACTION

Progress in the development of NAE's official magazine, *United Evangelical Action,* was reported. Thousands have no other contact with the National Association of Evangelicals and its program than through the columns of the journal.

Special numbers in the past year were devoted ot the NAE Convention, Religious Books, Education, Sunday Schools, and World Evangelical Fellowship, Missions, and the Commission on Evangelism and Church Extension.

The timeliness and quality of many feature articles is attested by the requests received for reprints. Top favorites in the past year were: "Christian Cells," by Everett J. Cattell; "Significance of the Dead Sea Scrolls," by G. Douglas Young; "Beverage Alcohol, the Scourge of the Ages," by C. Aubrey Hearn: "Where Does the Church Stand on Immigration?" by Clyde W. Taylor; "The Battle Against Obscenity," by Aurthur Zahniser; "The Harvest Is Great but the Laborers Are Few," by Vincent Brushwyler, and "The Crisis in American Education," by Senator Flanders. A number of these have been reprinted in pamphlet form for wider circulation. These and many other articles and editorials have been copied widely in the evangelical press. Currently a series of constructive articles on the main objectives of the church is being presented. Dr. Risley is conducting a new column on the Sunday School. Other new features are being contemplated.

Special interest was manifested in the treatment of such matters of current concern as Billy Graham's Crusades, Capital Punishment, Communism and the Churches, the 250th Anniversary of Charles Wesley, Radio and World Missions, the New Evangelicalism, the Ecumenical Movement, the Rise of the Modern Super-Church. Special emphasis is planned on the Crusade Against Obscenity and on City Planning As It Affects Evangelicals.

United Evangelical Action is increasingly recognized as an important factor in the growth of the evangelical movement. Religious leaders, colleges, seminaries, national and regional religious organizations and the religious and secular press subscribe for it and frequently refer to it. It is constantly quoted in college and seminary seminars, official gatherings of the WCC, IMC, NCCCUSA, and ACCC, the ICCC and many denominations. The Religious News Service has recognized *Action* as giving the most complete news coverage of the evangelical world.

A heavy load of correspondence continues to deal with the whole range of evangelical thought and action not only in America but around the world. There is a growing indication of confidence in and dependence upon *Action* magazine for information, for the solution of problems and for guidance in evangelical action.

There has been a loss in advertising income during the past year. Three factors are probably responsible for this situation: (1) There has been a rapid increase in the number of maga-

(Continued on page 21)

Public and Sectarian Schools

Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, issued an appeal to all American non-Catholics to launch a "counter-drive" to protect the U. S. Treasury from sectarian demands for financial support of parochial schools. "The money involved, about $1,400,000,000 a year, is trifling compared to the importance of the principle involved," he said.

Archer made his call to action in response to a speech by a highly placed Roman Catholic official, Father Joseph T. Tinnely, dean of the law school at St. John's University, Brooklyn. Speaking to the Catholic Educational Association, Father Tinnely called openly for public financial aid to sectarian educational institutions. Some 10,000 attended the CEA Convention in Philadelphia.

"The state which imposes taxes for secular education," Tinnely said, "should provide that education to all without question of religion." He had made a similar plea at the Roman Catholic Red Mass in Washington several months ago, when six of the nine Supreme Court justices were in attendance. (See Capitol Report, *UEA* March 1, 1958.)

Archer called Tinnely's latest demand "the final proof that a national struggle on the issue is unavoidable." He pointed out the contrast with a statement of Cardinal Spellman, at the time of his controversy with Mrs. Eleanor Roosevelt, that the Catholic Church asks only for welfare and fringe benefits for its schools.

"If this clerical plan for special privilege is adopted, our school world will soon become a crazy patchwork of competing sectarian systems, fostering bigotry and misunderstanding," Archer declared.

Meanwhile, the Catholic Church moved in from another angle. The *Catholic Standard* of Washington, D. C. carried a front page article of a Protestant educator's statement that "the founding fathers did not seek to separate the state from religion." It came from Dr. E. Clinton Gardner in an address to the Methodist Board of Temperance. Dr. Gardner is professor of ethics at Emory University, Atlanta, Georgia.

Gardner argued that too much attention is focused on church-state separation, leaving the impression religion does not have a part in political life. "In the long run this negative approach tends to defeat the deeper interests of Protestants in combatting the secularization of American culture and in achieving justice at home and peace abroad."

Gardner said that most of the discussion of the church-state issue arises from "the threat which Protestants see in Roman Catholicism."

His statement demonstrates the impotency of much of contemporary Protestantism in coming to grips with the issues at stake. In increasing measure church organizations, Protestant as well as Catholic, show a great desire to play the role of head coach in political and social matters. Thus they assume (though they may not admit it) authority superior to the state, since they represent the higher

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order of spiritual affairs. This in turn becomes the "hierocratic" doctrine of the Catholic Church in medieval times.

Evangelicals who are aware of the motion in this direction are not much surprised at statements such as that recently made by Dr. Gardner.

Foreign Aid and the Churches

The Foundation for Religious Action in the Social and Civil Order is working hard to put the full sanction of the churches on the administration's foreign aid program. The latest development in this direction is a compilation of statements by leading churchmen, titled "Religious Imperatives and the Foreign Aid Issue." The statements are universally in favor of the foreign aid program.

Even the National Association of Evangelicals was included in the symposium. Dr. Paul Rees, a former NAE president, said: "My observations abroad convince me that the discontinuance of foreign aid would be a disservice alike to our own country and to the free world. Weakness in administration should be corrected but no countenance should be given to any proposal for doing away with this arm of helpfulness in a world of need."

Dr. Charles Lowery, executive director of the Foundation, offered the opening prayer at the mammoth administration-backed conference which was held in Washington recently.

Philippine Payments

A bill has been introduced in Congress, and has received a favorable report from the House Interstate and Foreign Commerce Committee, which will make an additional $5 million available to cover payments on awards to religious organizations in the Philippine Islands. The bill is necessary if the awards already made by the Foreign Claims Settlement Commission are to be paid, since funds presently available to the Commission are exhausted.

Of the $3,203,000 in unpaid awards, almost 90 per cent will be paid to Catholic institutions. This same ratio has prevailed in payments already made to religious institutions in the Philippines under the War Claims Act of 1948 (and amendments thereto) amounting to more than $25,000,000.

The awards which are now unpaid were made under a piece of legislation which was slipped through in the closing hours of the last Congress. This legislative maneuver made it possible to pay off claims of a number of Roman Catholic institutions which had previously failed to demonstrate their "affiliation" with an organization in the United States. Its passage was due mainly to vigorous support from Rep. John MacCormick of Massachusetts, the majority leader of the House of Representatives.

Payments are made from funds held by the Justice Department representing alien property which was confiscated during World War II.

Now It's Saint Maurice

Protestants who were dismayed at the willingness of the U. S. Government to have its Vanguard missile identified with a medal of St. Cristopher, have even more to worry about when it comes to St. Maurice. The Catholic Church regards St. Maurice as the patron saint of the Infantry, and it has been able to get the military establishment at Fort Benning, Georgia to swing in line.

Thirty-thousand pamphlets on Saint Maurice were printed on government presses in January. Distribution was made not only through a Catholic book store and by the Holy Name Society but some through official channels, according to reports.

The recognition of St. Maurice is not only expected of Catholic men in the Infantry, but of the Infantry generally. The action has had the favorable attention of the Commandant and the Third Army Commander.

The Editorial and Pictorial Office of the Infantry School is preparing a scroll for presentation to dignitaries who visit Fort Benning. The scroll is to embody the honorary doughboy certificate, Saint Maurice as Patron of Infantry, and modern aspects of the Infantry.

Nor does it stop there. The Catholic book store is working on a medal of St. Maurice and for this purpose has received a die from the Seventh Army Chaplains Fund, according to the reports.

In all, it seems that St. Maurice is becoming well entrenched among the men of the Infantry at Fort Benning.

Expressions of public reaction to this procedure at Fort Benning should be addressed to any or all of the following: The Honorable Neil H. McElroy, Secretary of Defense, Washington 25, D. C.; The Honorable Richard B. Russell of Georgia, Chairman of the Senate Armed Services Committee, Senate Office Building, Washington 25, D. C.; The Honorable Carl Vinson of Georgia, Chairman of the House Armed Services Committee, House Office Building, Washington 25, D. C.

Pacifists Arrested

Nine pacifists—including five Roman Catholics and two Quakers—were arrested in New York City and given suspended sentences for refusing to take shelter during a Civil Defense air raid drill. Sponsored by Non-Violent Action Against Nuclear Weapons, a pacifist group, the demonstrators were picketing the local offices of the Atomic Energy Commission at the time of their arrest.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

United Action

Southwest Region NAE Holds Annual Banquet

LOS ANGELES—Over 200 representatives from churches in the Greater Los Angeles Area as well as from Fresno, Bakersfield and other nearby communities, were present at the Annual Southwest Regional Banquet held this spring.

The strength of spiritual unity without organic union, provided by NAE, became a living reality to those in attendance. Here for the first time in the history of Evangelical groups was an organization to represent them.

The climax of the evening was the inspiring message by Dr. Charles E. Fuller, director and founder of the "Old Fashioned Revival Hour." Said Dr. Fuller, "Bible-believing Christians face opportunities unparalleled in the history of the Christian Church. May God help us now to do all we can to send the Gospel out!"

At the annual Board meeting representatives of nearly thirty denominations were in attendance. Under Dr. I. Cedric Peterson, regional board chairman, new steps were taken to enlarge the board to include every denomination served by NAE in the Southwest Region.

The Board elected to give backing to the full development of the NAE Welfare Agency Department. Points included selection of a welfare board and the anticipated drive for funds.

Regional Director, Dr. Walter L. Penner, reported enthusiastic response to the organization of local evangelical ministers' fellowship. There are now twelve such fellowships in the Los Angeles area and five more in the process of organization.

Missions

15th Missionary Conference Held in Grace B. I. Chapel

OMAHA, Nebr. — A near-capacity audience met in Grace Chapel here early this spring for the climactic service of the fifteenth annual Missionary Conference of the Grace Bible Institute. This audience was the largest at any Grace Bible Institute function during the history of the school. In addition to the student body and other local Grace people were over 200 young people who came to Omaha to attend the Midwest Youth Conference. Rev. Elmer Thompson of the West Indies Mission gave the major message of the evening and many young people present dedicated themselves for work in missions. Missionaries in the costume of the country of their work appeared on the platform, and four Grace Bible Institute graduates on appointment to different mission fields told of their plans to leave for their work.

Over forty alumni were present for a luncheon. Twelve missionary alumni on furlough participated in the alumni day activities, as well as in the regular conference activities.

Speakers at the regular sessions of the conference presented various missionary needs from the viewpoint of their particular experience in missions. Rev. John R. Barkman spoke of the needs of Europe since he recently returned from an extended visit to that continent. Rev. Frank Drown, missionary to Ecuador under the Gospel Missionary Union, told of the experiences he had had during his two terms of work among the Jivaro Indians of the Amazon jungles of Ecuador. Dr. G. Christian Weiss, well-known authority on Evangelical missions, impressed his audiences with missionary obligations which rest upon today's Christian world. Rev. Dick Hillis spoke to the combined Bible Conference and Midwest Youth Conference on the overwhelming need for Christians to evangelize today's world. Rev. Elmer V. Thompson, director of the West Indies Mission, spoke from his years of experience as a missionary. His audiences were deeply impressed with the missionary techniques which have proved practicable in evangelizing the islands of the West Indies.

Other features during the one-week conference helped to encourage interest in missions. A missionary display room exhibited curios from various mission fields represented by missionaries at the conference. A symposium of missionaries on furlough answered a variety of questions submitted to them by students and conference guests.

Where to Find

PAGE	
20	Denominations
19	Evangelism
18	Missions
21	Personalia
20	Parish
20	Public Affairs
19	Radio
19	Reform
18	United Action
20	World-Wide
21	Youth

World Literature Crusade Over Goal in Fund Drive

TORONTO — Rev. Jack McAlister, the Founder and Director of World Literature Crusade held five "Dr. Oswald J. Smith Radio Missionary Conventions" during the month of February. They were held on successive Saturdays in Houston, Texas; Oklahoma City, Okla.; Los Angeles, Fresno, San Francisco, California. The objective was $40,000.00. The amount received was $97,000.00.

Phil Kerr, Redd Harper and Dr. Oswald J. Smith assisted in person, while Billy Graham, Charles E. Fuller and Dr. Laubauch brought messages by electrical transcription. Bev. Shea and Bill Carle sang Dr. Smith's hymns. Each day Dr. Smith preached in a different church for five weeks and the money all went to World Literature Crusade.

Dr. Ockenga Stresses Reaching Foreign Students

BOSTON—To reach the 50,000 international students in this country with the message of Christianity is of utmost importance, Dr. Harold J. Ockenga, founder and director of the largest missionary program of any individual church in the United States, said here. Speaking early this month on "Missions Today" at the Nineteenth Annual Missionary Conference at Park Street Church (where he is minister). Dr. Ockenga said that only a dozen years ago the secretary to Chou En-lai studied in this city. "Had we reached him with the Gospel then, his education would not be used in support of Communism now. These opportunities are all about us." Continuing, he said, "At our doors in Harvard University, the Massachusetts Institute of Technology, and other institutions of higher learning (particularly Columbia, California, New York, Michigan, Illinois and Minnesota Universities) are the leaders of tomorrow in many nations."

Dr. Ockenga pointed out other important avenues of missionary activity. One is to combat the Communistic ideology by producing and disseminating more Christian literature for the newly awakened people who are learning to read at the rate of more than a hundred million in a decade.

Another which provides the impact of twentieth century methods and technology is the missionary shortwave radio station. There are now 18 inter-denominational installations on the five continents. They overcome geographical, language, and government barriers in reaching people behind the Iron and Bamboo curtains and in other tension areas where they otherwise are not permitted to hear about the Gospel.

"These avenues may be likened to the rockets and missiles of Christian attack. However, they can never accomplish the objective without the infantry of individual missionaries supporting the advance movement," Dr. Ockenga explained.

Park Street Church, which has now become a symbol of missionary endeavor to many churches throughout the world, entirely supports 121 missionaries in 50 countries with a yearly budget of a quarter of a million dollars.

Since Dr. Ockenga conducted the first conference in 1940, forty members of Park Street Church have been sent to the mission field. This year ten candidates will be presented to the conference.

More than sixty mission leaders from all parts of the world told about their experiences during the 10-session which ended May 4.

evangelism

West Coast Crusade Opens with 16,500

SAN FRANCISCO, Calif.—(RNS)—Evangelist Billy Graham opened his eight-week San Francisco Crusade before an overflow crowd of 16,500 persons who occupied seats in the huge Cow Palace here and another 1,000 who stood in the aisles.

Before entering the arena, he addressed thousands at an impromptu rally outside the palace in order not to disappoint those unable to get in.

Earlier, the evangelist said the crusade presented "a great challenge" because, he added, proportionately "there is probably less church-going in San Francisco than in any other city in the United States."

"I believe something is going to happen here, beyond what we saw in New York," he said. Last year, Mr. Graham conducted a 16-week crusade in New York, with a total attendance of more than 2,000,000 and with about 56,700 "decisions for Christ" recorded.

radio-tv

Voice of Tangier Opens New American Station

CHATHAM, N. J.—The Voice of Tangier, missionary broadcasting station located in Morocco, has opened a second American office in its eastern division here at 354 Main Street. This broadcast is the outlet for Protestant Christianity in Europe, North Africa, the Middle East, and the countries behind the Iron Curtain. The Voice of America also has its large transmitters in Tangier, because of the strategic location.

Rev. Paul E. Freed, formerly of Greensboro, North Carolina, and President of The Voice of Tangier and International Evangelism, Inc., will direct the international operations from the new offices in Chatham. He will also be available for speaking engagements and illustrated lectures relative to the work of The Voice of Tangier and one of its main functions, that of bringing Christianity behind the Iron Curtain.

The Voice of Tangier, with its three powerful transmitters, is staffed by American missionaries, technicians and European national workers. At present the broadcasting schedule includes 650 programs a month in 27 languages beamed directly to 14 Iron Curtain countries and the free nations of Europe, North Africa and the Middle East. Although these programs are being beamed from Tangier to the countries of Europe, including Russia, the Voice of Tangier has been heard in 25 of the 48 states of the United States.

In keeping with The Voice of Tangier's declared missionary approach, Mr. Freed has urged penetration of the Iron Curtain with the Christian message of redemption in Christ. Recently he returned from a visit to the Soviet Union where he preached in the only Protestant Church in Moscow. It is significant to note that while Communist countries have successfully jammed broadcasts of the Voice of America, the British Broadcasting Company, etc., the Voice of Tangier has continued uninterrupted.

reform

200 National Magazines Refuse Liquor Advertising

WASHINGTON, D. C.—(RNS)—More than 200 nationally-circulated magazines, including seventeen with circulations over 1,000,000 each, adhere to a policy of refusing all acoholic beverage advertising, the Methodist Board of Temperance reported here.

Dr. Caradine R. Hooton, the board's executive secretary, said the latest survey by the temperance agency "refutes claims of publishers that they have the revenue from alcohol advertising in order to meet rising publishing costs."

"Some of the most successful magazines in the United States have never found it necessary to compromise their principles in this regard or subject the American home to invasion by forces which seek to destroy it," Dr. Hooton declared. "The situation is in direct contrast with the newspaper field where more than three out of four daily newspapers now accept alcohol advertising."

The temperance board listed the magazines with more than 1,000,000 circulation which declined all alcohol advertising as the *Readers' Digest, Saturday Evening Post, This Week, Ladies Home Journal, National Geographic, Good Housekeeping, Household, Popular Mechanics, Mechanix Illustrated, Seventeen, American Home, Parents, Workbasket, Boys Life, Better Homes and Gardens, Woman's Day,* and *Scholastic.*

Cleveland Citizens Launch Campaign Against Obscenity

CLEVELAND—(RNS)—Immediate and forthright action to halt the distribution of obscene literature on newsstands was called for at a rally of 800 persons representing 148 community groups here.

First public event of the newly-formed Greater Cleveland Citizens for Decent Literature Committee, the rally

Llate news at press time

● ANNUAL PRAYER CALL for missionary radio has been sounded by the World Conference on Missionary Radio for Sunday, June 15. This is a specific day set for Christians everywhere to unite their prayers for the needs of missionary broadcasting. Following are Suggested petitions: (1) Pray for the Holy Spirit to speak to every listner; (2) Pray that mission boards and homeland radio preachers will be allowed to purchase time on foreign commercial stations; (3) Pray for radio missionaries; (4) Pray that embryonic stations now being developed will soon be operating in full strength

● BILLY GRAHAM'S San Francisco Crusade closed the first week with a total of more than 117,000 persons attending. During this period 3,749 made decisions for Christ. In his first Saturday night rally, televised nationally over 140 stations by the American Broadcasting Company, Dr. Graham said he was speaking to the "largest audience for an evangelistic service in the history of the Christian Church."

● "THE CHURCHES' CONCERN for the Alcohol Education of Its Families" will be the theme of the Fourth Annual North Conway (N. H.) Institute for clergymen and selected church leaders, to be held June 16-20.

● LUTHERAN THEOLOGIANS from Europe and the United States will meet in Germany next fall to begin discussions on setting up an institute for the study of Roman Catholic Theology. The conference, to be convened October 13-16, under the auspices of the Lutheran World Federation, will include a discussion of "the ecumenical responsibility of Lutheran churches with regard to the Roman Catholic Church and the possibilities of confessional research and contact with Roman Catholic Theology.

● AMERICAN BIBLE SOCIETY distributed a total of 14,614,642 Scriptures in 271 languages in more than 60 countries last year, it was reported at the Society's 142nd annual meeting in Philadelphia. Of the total, 1,050,061 were complete Bibles, 1,681,424 New Testaments and 11,883,157 Gospels and other portions.

● "ONDAS DE LUZ" ("Waves of Light")—Radio Station YNOL in Managua, Nicaragua, will be ready to function approximately the fifteeth of October, according to report from EFMA Missionary News Service. It is expected that the tower and first building will be ready by that time. Directed by Latin America Mission, the station will transmit on a frequency of 825 kilocycles.

was attended by representatives of religious, educational, business, welfare and service organizations. Other delegates attended from the Northern Ohio cities of Akron, Ashland, Elyria and Lorain. Announced aim of the committee is the rigorous enforcement of laws against indecent literature.

Charles Keating, a Cincinnati attorney who founded a similar group in his city, asked the delegates: "How can we call the younger generation juvenile delinquents when we allow such material to be available on all sides?"

Courts can declare material obscene which "contravenes the manners and morals of a community, but the courts must be told by the public what its manners and morals are," he said.

John T. Corrigan, Cuyahoga County prosecutor, called for "an aroused citizenry which will not tolerate obscenity and which will tell judges and prosecutors not to soft-pedal this crime."

Judge Albert Woldman of the Juvenile Court said it was not censorship to "seek to stop the greedy and unscrupulous peddlers of printed filth."

Publishers Urged To Halt Obscenity

WASHINGTON, D. C. — (RNS) — Members of the Atlantic Coast Independent Distributors' Association urged magazine publishers to halt the flood of "filth" deluging newsstands.

One of the nation's largest associations of wholesale distributors of magazines, the group said publishers should "curb the fountainhead of filth flowing from the presses of their unethical colleagues."

Independent distributors for ten years have been pointing out the harm in "salacious, provocative and offensive reading matter," a resolution adopted at the association's twenty-third annual meeting here said. Wholesalers continue to bear the brunt of "local pressure, disgrace, arrest, censure and prosecution," the resolution said. Publishers were accused of refusing "to take cognizance of the seriousness of the issue."

Leaders in the magazine publishing field were urged to take steps to correct unfavorable conditions "which plague our industry and lower our prestige in the eyes of the public."

Parish

Church Building Seen Declining

WASHINGTON, D. C. — (RNS) — Church construction is declining apparently because of the impact of the current business recession, the government reported here. New construction dropped $3,000,000 during March from the February level, although ordinarily a seasonal increase occurs in building activity at this time. New construction was estimated at $61,000,000 by the Departments of Commerce and Labor, $2,000,000 less than last year. However, except for the 1957 record, it was still the largest total recorded for March in the postwar period.

The impact of the business downturn on church building programs is clearly evident in the government statistics for the first quarter of 1958, with construction falling from $68,000,000 in January to $64,000,000 in February and then $61,000,000 in March. But the situation does not give cause for pessimism, at least as yet, since total construction for the quarter was $193,000,000, anly $2,000,000 less than the same period of 1957 when an all-time record for church construction was set.

Construction activity by the nonpublic schools and colleges held steady during March at $40,000,000, the same level as February, but $2,000,000 less than in March last year. Total construction for the first quarter was $122,000,000, a decline of two per cent from 1957.

Construction work by nonpublic hospitals, orphanages, and other institutions held steady at $47,000,000, the same as for January and February. This was $11,000,000 higher than March, 1957.

World-Wide

WEC Spearheads Drive To Evangelize Vietnam

NEW YORK CITY—Rev. and Mrs. Gordon Smith, for thirty years pioneers with Christian and Missionary Alliance, are spearheading a World Evangelism Crusade drive into Central Vietnam, regarded by many authorities as the most unevangelized area in the world. This recent advance is part of the WSC's goal to open five new fields and send out 400 additional missionaries.

All of Southeast Asia stands in a perilous position. Testifying before the foreign affairs subcommittee Admiral Felix Stump, commander-in-chief of the UN forces in the Far East said, "I think the Communist will win the world if we lose Asia." The Pacific leader went on to say, "Southeast Asia is the key and if the Reds took over that area Japan would be forced to accommodate herself to Communism or die."

Vietnam is strategic in the affairs of Southeast Asia. Few other fields are so wholly unevangelized. Of 12,000,000 in free Vietnam only a small percentage are Protestant. From the standpoint of the government there is no difficulty. The president, Mr. Ngo Dinh Diem, although a devout Roman Catholic, is nevertheless favorable to evangelical missions.

Schweitzer Asks Ban On Nuclear Weapons

OSLO, Norway—Dr. Albert Schweitzer, famed theologian, physician and writer, has called upon the United States, the Soviet Union and Great Britain to outlaw nuclear weapons.

In a statement issued by the Nobel Institute in Oslo, the 1952 Nobel Peace Prize winner declared: "There is no time to lose. New tests must not be allowed to increase the already existing danger. It is important to realize that even without new tests the danger will increase during the coming years. A large part of the radioactive elements flung up in the atmosphere and stratosphere at the nuclear experiments is still there. It will come down only after several years — probably about fifteen."

Public Affairs

200 Detroit Supermarkets Suspend Sunday Openings

DETROIT — (RNS) — Sunday opening of 200 supermarkets in the Detroit area was suspended following mounting protests by church groups. Closing of branch markets was announced by Wrigley's, Kroger's, Food Fair, and National chains. The stores are situated in Wayne, Oakland, Washtenaw and Genesee counties which include the cities of Detroit, Ann Arbor, Pontiac and Flint. A number of large independent grocery associations announced they would limit their Sunday operations to one store each. A&P stores will remain closed on Sundays.

Joint announcement of the new closings was made by Sam Finkel, general manager of Wrigley's, and Earl Fitzgerald, executive secretary of the Food Industry Committee here. Sunday sales had been condemned by the Detroit and Michigan Councils of Churches and the Detroit Roman Catholic Archdiocese.

President's Favorite Hymn Named by White House Aide

WASHINGTON, D. C. — (RNS) — President Eisenhower's favorite hymn is "O God, Our Help in Ages Past," Rev. Frederick Fox, a White House aide said here. The Congregational minister said whenever the President was asked to suggest the singing of a hymn he invariably proposed this one, which was written in 1697 by Isaac Watts and William Croft.

Mr. Fox revealed the favorite hymn in an interview by Rep. Harold C. Ostertag (R.-N.Y.), recorded for broadcast in upstate New York. He is serving as special assistant to the President in the preparation of letters and remarks to religious and charitable groups.

The hymn was chosen by Gen. Eisenhower for use at his two inaugural services as President, Mr. Fox said.

Denominations

Pastors, Laymen Urge All-Lutheran Merger

DE LAND, Fla. — (RNS) — Pastors and laymen of the New York Conference, Augustana Lutheran Church, closed a four-day convention here with a call for the merger of all Lutheran bodies in the United States and Canada. The proposal, made by Dr. Oscar A. Benson of Minneapolis, president of the Augustana Church, was unanimously endorsed by 400 delegates from New York, New Jersey, Pennsylvania, Maryland, Ohio, Virginia, Florida and the District of Columbia. The proposed merger would make a single Church organization of about five million members. Dr. Benson asked convention members to combat possible roadblocks or delays in achieving such a union.

Another resolution urged support of a bill to give Hungarian refugees now in this country as parolees, a resident status which would enable them to apply for citizenship.

On Sunday business closing, the convention resolved: "We must respect

the rights of others as much as we want them to respect our own. We believe it is improper to legislate one particular day when all business is forbidden. Respect for the Lord's Day comes from self-control rather than from legislation."

youth

Taylor Youth Conference Features Mission Speakers

UPLAND, Ind.—One thousand young people from the United States and Canada registered for the twenty-fifth annual Youth Conference at Taylor University last month.

Speakers for the three-day conference were Rev. Dick Hillis of Orient Crusades and Rev. Paris Reidhead, pastor of the Gospel Tabernacle Church near Times Square, New York.

After nearly twenty years of missionary service in Inland China, Mr. Hillis was one of hundreds of missionaries driven out when the Chinese Communists came into power. In 1950 he responded to the urgent appeal of Madame Chiang Kai-Shek for evangelists to present Christianity to thousands of defeated war wearied Chinese Nationalist soldiers on the island fortress of Formosa. He then founded a missionary enterprise which came to be known as Orient Crusades.

Mr. Reidhead formerly served as a missionary in Africa in the Anglo-Egyptian Sudan where he was engaged in language survey work among ten unevangelized tribes of primitive culture. He also has appeared widely in Bible Conferences and evangelistic meetings throughout the United States and Canada.

This year's conference included over one hundred helpful discussion groups dealing with practical problems of Christian faith for youth.

personalia

Clate A. Risley, executive secretary of the National Sunday School Association, recently testified before the Senate Interstate and Foreign Commerce Committee in favor of the Langer Bill (S. 582) opposing liquor advertising.

Nyles G. Huffman, founder and director of Air Mail from God Mission, and his Mexican mechanic were killed in a crash early last month while distributing Gospels from a plane over Toluca, Mexico.

Don and Dick Hillis, well-known missionary leaders who direct the work of Orient Crusades, were featured speakers at the closing week activities of International Child Evangelism Institute at Pacific Palisades, Calif.

Don W. Rogers, who recently closed his work as director of NAE's Great Lakes Region, has been called to the pastorate of Bethany Baptist Church of Greenhills, Cincinnati, Ohio.

H. G. Rodine and Mrs. Rodine, of Evangelical Free Church of America, are on an extended trip to the missions fields in the Orient, visiting Japan, Hong Kong, Malaya and the Philippines.

Peter MacFarlane, famed rescue mission leader, and former superintendent of the Union Gospel Mission in St. Paul, Minn., died recently.

James O. Palmer, former president and dean of Manna Bible Institute, Philadelphia, has been appointed as executive secretary of American Scripture Gift Mission.

Al Sanders, for the past five years radio director of the Bible Institute of Los Angeles, has been named BIOLA'S vice president.

Neil H. Swanson, Jr., former moderator of the National Association of Congregational Christian Churches—the denomination opposed to the merger with the Evangelical and Reformed Church—has been appointed executive secretary of the Association with offices in Milwaukee, Wisc.

NAE Commissions

(Continued from page 16)

zines in the field served. Advertisers aim at field coverage and dislike to duplicate advertising appeals. (2) There is a limit to what can be done in advertising promotion because of limited staff. Only additional personnel will meet the need in this area. (3) The current recession may also be a factor.

However, there were continued evidences of God's blessing in many areas of the official journal's ministry. Prayers were solicited that *United Evangelical Action* might continue to be used of God for the advancement of His Kingdom.

WOMEN'S FELLOWSHIP

A Breakfast Rally opened the Annual Convention of the Women's Fellowship, with a group of thirty-seven women who were delegates representing Chapters, missionary organizations and affiliated groups. They came from all parts of the United States and Canada and represented twenty-three denominations.

Highlights of the Breakfast were the posters displayed by the various Chapters depicting the year's activities of World Relief, World Day of Prayer, Decent Literature Campaigns and many other projects of their monthly meetings. The Pittsburgh Chapter won the first prize with a colorful poster depicting their great Relief programs. They had brought along some of the dainty baby layettes they had made, along with rolls of bandages and other hospital necessities. The poster from the Spokane Chapter was runner-up.

Mrs. J. C. Neuenschwander, President of the Women's Missionary Society of the Missionary Church denomination, was an inspirational speaker, bringing those around the breakfast table into a real spiritual unity.

Only two short sessions were spent on business so that the women could go to the other commissions of NAE.

Mr. Wendell Rockey of NAE's World Relief brought to the women a glowing speech of thanks for their cooperation in the Relief program. He told them that most of the 300,000 lbs. of clothing sent overseas came from the Women's Fellowships. Especially thankful was he for the dainty baby layettes, the hospital johnnies and other hospital supplies furnished by the women. Besides, $450.00 of Penny-a-Meal money was given from the national WF organization to feed the hungry of the world, aside from the many hundreds of dollars that were given by the local groups.

Another project of the past year was to give $250.00 for subscriptions to *Action* magazines for Seminary seniors to acquaint them with the NAE.

Two whole denominational missionary groups have affiliated with the Women's Fellowship—The Free Will Baptists and the Pentecostal Assemblies of Canada—besides many individual missionary societies.

Among the chapters reporting an especially successful year were the chapters from Pittsburgh, Philadelphia, Eastern Massachusetts, Uniontown, Spokane, Fresno, New York, and Peabody, Mass. There were women attending who plan to start new chapters in Chicago, Marion, Ind., and the Great Lakes region.

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RADIO-TV

Major action taken by the National Religious Broadcasters in Chicago was the sponsoring of a resolution addressed to the Federal Communications Commission calling upon that body to investigate the practices of local stations with regard to amount of time assigned to religion in their "public interest" programs.

The resolution was passed by the National Association of Evangelicals, whose ten million constituents are deeply interested in the maintenance of freedom of religion and freedom of speech on the airwaves.

Among the items mentioned in the lengthy resolution was "the sale and purchase of time for religion." The FCC will be asked to "spell out" with greater detail the rights of religionists in this area.

The resolution was not given to the press nor made available for general publicity in order to save the FCC further embarrassment in the light of congressional investigations then in progress.

The Chicago meeting reelected Dr. Eugene R. Bertermann president of NRB and reinstated most of the incumbent officers and board members for the ensuing year. Extensive changes were made in the by-laws of the organization. The annual meetings will be held in Washington hereafter.

Plans are beginning to take shape looking toward a coast-to-coast network program for the National Assoiation of Evangelials with Dr. Harold John Okenga as the speaker. This program would be developed under the auspices of the Radio Commission of the NAE.

Other features of the Chicago meeting had to do with methods of promotion of radio broadcasts through direct mail; fund raising ideas and the establishment of regular seminars for the improvement of radio and television broadcasting techniques.

Dr. James DeForest Murch reported progress of the Washington office project. Annual income in the neighborhood of $12,000 has already been assured and the major portion of the NRB membership is still to make commitments.

PUBLIC AFFAIRS

The fourteenth annual report of the Office of Public Affairs in Washington, D.C., reveals a number of signs of increasing effectiveness.

During January the offices were moved from the third floor to the mezzanine in the same building. This has given an increase of over 80% of office space and allows room for an office for the chaplaincy.

Testimony was given on Capitol Hill on the Dowdy Bill in the interest of improving laws governing the mailing of obscene literature; also written testimony on the bill trying to remove alcoholic beverages from the airlines. Both these pieces of legislation will require letters and telegrams from interested persons if they are to receive the desired action in Congress this session. The bill to eliminate the cabaret tax that passed the House last session with no opposition is before the Senate and has been tacked on to a major tax bill. NAE has talked to one of the key Senators about this who is willing to oppose it.

The second Seminar on Federal Service was recently concluded with excellent cooperation from seventeen evangelical colleges and schools across the Eastern half of the United States. A total of 113 students and professors attended this session and all seemed very satisfied with its results. It is hoped eventually to see many hundreds of students entering government service with a real evangelical testimony as a result of these seminars. Another one next year has been requested approximately at the same time, covering the same general program.

Hundreds of pieces of mail for the Churchmen's Committee for Decent Publications have been sent out from the Public Affairs Office including four complete news letters and more recently a mailing of approximately 600 to those who had written in asking for information and data regarding this program.

More and more invitations are being received to conferences involving religious issues in the Nation's Capitol. In addition to those called by the State Department for briefings on various aspects of their overseas activities, both Dr. Clyde W. Taylor and Rev. Donald H. Gill attended the White House Conference on Mutual Security and the National Temperance and Prohibition Council. Great interest has been shown on the part of a number of dominations to set up an inter-denominational organizatoin to study alcoholic problems. Mr. Gill has participated in these meetings and helped found what is now known as the Interdenominational Committee on Alcohol Problems, a broad group of church denominations and groups established for the purpose of arousing public awareness to these problems.

Among other problems in which the office is involved is the Roman Catholic denial of persecution in Colombia. A close liaison with the U. S. Government is maintained in the Colombian situation and encouragement given for all possible action to offset the discrimination of the Roman Catholic government of Colombia against Americans and American property of the various mission boards in Colombia. It is believed that because of the political change in Colombia there is some hope of improvement. Still other projects in which the Public Affairs Office is helpful are selective service cases, tax exemption for churches that have not been cleared with Internal Revenue, evangelical ads and various immigration problems.

WORLD RELIEF

In reporting on the World Relief situation Mr. Wendell L. Rockey, executive director, said: "Out of our abundance we can meet the material and physical needs of thousands depending upon us, and with Christian men and women as our representatives we can meet in some measure the spiritual need."

Something of the increased scope of the World Relief Commission's service to the needy of the world is indicated in the distribution of surplus food products. In June 1956 supplementary feeding was provided for 5,210 persons; today the program includes U. S. surplus commodities for 32,285 persons. The proposed annual surplus commodities program of WRC submitted to the

U. S. Department of Agriculture and International Cooperation Administration, Washington, D. C., calls for a total of 6,487,400 pounds of flour, cornmeal, milk and cheese to be shipped and distributed at a total shipping cost of $166,752.00.

In addition to the above surplus food program, there is a continuing and much needed clothing distribution program in Korea, Formosa, Vietnam, and Germany. The projected annual shipment of clothing is 300,000 pounds valued at $300,000.00 with ocean freight costs of approximately $10,000.00. Materials such as raw cotton, wool, muslin, and remnants are also sent for sewing and quilting projects. By special arrangement, 50 new Singer Sewing machines have been purchased to be distributed by Korean representative E. L. Kilbourne of the Oriental Missionary Society to the various orphanages, leper coloniesv and widow homes. This project will cost $3,200.00. Garden tools and seeds are being shipped through the cooperation of Christian friends. Individuals and seed companies have contributed over 300 pounds of assorted garden seeds. The garden tools are being sent to orphanages where, under supervision, the Korean children will be planting, tending, and soon eating nourishing garden fresh foods. Other on going projects include the sending of needed supplies—medicines, dressings, bandages, gowns and sheets—to hospitals and leper colonies.

A new opportunity for service has opened up for the Commission in Korea. The Orthodox Presbyterian Church has expressed a desire to get food and clothing for distribution to orphanages, schools, leper colonies, and church groups in need of relief. There are 17 orphanages, 2 widow homes, 2 baby homes, 19 leper churches, and 2 hospitals with a total of 4,933 people.

LAYMEN'S COUNCIL

The Laymen's Council report urged implementing of the following three points: (1) expansion of the laymen's conference program tested earlier this year at Wichita and other NAE regions; (2) coverage of these laymen's activities in NAE publications, particularly *Action* magazine; (3) support of laymen of the "undergirding program" of NAE.

WORLD FELLOWSHIP

Twin highlights of the past year for the World Evangelical Fellowship were the transfer of the headquarters offices from Boston to Chicago and the appointment of an overseas secretary, Rev. Frederick G. Ferris. The new offices are established at 108 North Dearborn St., Chicago 5.

Mr. Ferris, formerly director of the LeTourneau missions operation in Liberia, made a world tour of Evangelical Fellowships, returning to the States in time to report his observations at the NAE Convention in Chicago. Following are excerpts from his report:

England—I arrived in England, went immediately to the home of Sir Arthur Smith, and spent my days in England in conference with him. He believes that England has not accomplished much by way of a WEF program these past three years. Lack of finances has been a hindering factor. He emphasized a spiritual rather than material ministry and on this we were entirely in agreement. *Lebanon*—Mr. Markarion, President of Hargarzoin College, did much to help me to meet various leaders and to visit centers of religious work. The Armenian Church seems to be doing a magnificent job under very trying conditions, but there appears to be little or no cooperative effort among the many missionaries in Beirut. Mr. Markarian promised to try to call a meeting of all the evangelical workers and to advise our office of the results of the meeting. *India*—India has a well organized Fellowship. I visited briefly in Delhi with Mr. Dennis Clark. Something should be done to set up an office in the capital city to represent evangelicals. The EFI Seminary at Yeotmal is considered the best in Asia. I visited with Jack Dain in Bombay and considered it very profitable to get his views on WEF. Government restrictions are playing havoc with all Christian effort in India.

Hong Kong—Hong Kong definitely is not ready for a local organization. There are many elderly missionaries who have no use for any new suggestions for cooperative missionary effort. The political situation is most unstable. *Taiwan*—They have a good, strong Evangelical Fellowship and are blessed with good leadership. The entire picture is most encouraging. Miss Elizabeth Evans arranged for me to visit mission compounds, Bible schools, Christian colleges and seminaries, and leprosariums.

Japan—The entire Christian community is riddled with sectarianism, suspicion and misunderstanding. There are three dominant groups among the evangelicals, each having no part with the other. The Japan Association of Evangelicals is the largest, composed of ten denominations and 400 national pastors representing some 30,000 believers. It is the only group affiliated with WEF.

Summary—The evangelical cause as a whole is most encouraging. There is a real desire to know more about WEF and to receive WEF literature and speakers. WEF should move into such activities as pastors conferences and keep them well informed concerning the entire world program. We should consider seriously promoting regional conferences, and the possibility of establishing regional offices. The *WEF Bulletin* should be issued at least quarterly and mailed to the national constituency.

NORTHWEST REGION

Some of the specific projects that have been carried on during the past year in the Northwest Region include Sunday closing of stores, the battle against obscenity, and letter writing campaigns to government officials. A number of times during the year, on signal from the Washington office, the NAE constituency has been alerted to "trigger-action" in contacting national and local government representatives urging them to use their influence to protect evangelical freedoms. This has resulted in having a very marked effect on certain leaders and legislation.

The unit plan for undergirding NAE is gradually gaining strength. Many of the churches are giving annually a minimum of one unit of $25.00 with a

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goal of one-half of one per cent of the local church-budget or of their disbursement for the year. The Region closed the year 1957 only 87 units short on goal of 500 units.

The so-called financial recession has been felt in the various churches of the region during the last year. Many churches have reported a strenuous pressure in raising their budgets for local operation as well as for building and expansion more than at any time in recent years. However, the budget for 1957-58 was met—the first time since the Northwest Region went on the charter plan four years ago.

A four year analysis of receipts from churches and individual givers shows a steady growth of financial undergirding. In 1954 there were 111 churches that gave approximately $3000. In 1957 there was a 10% increase in the total amount over the preceding year, or 211 churches giving $10,000. Even more encouraging is the analysis of receipts from individual givers. In 1954 there was a total of approximately $4,000 received. In 1955, $8,000, in 1956, $12,000, anl in 1957 over $17,000.

Dr. Wilmer N. Brown, director, said in his report: I believe we are at the point of a very careful but enlarged expansion program for the region. The doors of opportunity far surpass any immediate possibility of enlargement sufficient to meet these opportunities. I believe there should be an increase in the staff when finances will permit it, either through an assistant to the director or some kind of a representative on a part time basis for each state, or perhaps a combination of states. I have had an increased number of inquiries from our evangelical brethren in the border Provinces of Canada, concerning the possibility of the organized evangelical ministerial groups in Canada, becoming related to the NAE movement of the States. I have suggested that these groups could be affiliated with the Regional on an arrangement similar to that of the city or area fellowships in the States, until at such time as they felt they could establish their own Canadian Regional at which time they might choose to be directly related to the World Evangelical Fellowship rather than to the National Association of Evangelicals. We are praying that we may be able to enter many of the wide doors that are opening up for spiritual service."

SOUTHWEST REGION

The two outstanding events of the year were the "Area Conventions" conducted last Fall, with the principal speakers Dr. George L. Ford and Dr. Clyde W. Taylor and then the annual board and banquet in March, with Dr. Charles Fuller as speaker. The Area Convention did much to bring local fellowships into gear for greater unity and activity. Attendance of 245 at the Annual Banquet included representatives from almost every one of the twelve evangelical fellowships in the greater Los Angeles area as well as several outlying fellowships.

The greatest general need of the Southwest Region continues to be a fuller response on the part of the churches of member denominations. An appeal was made to all of board members representing denominations, to help continue a systematic crusade until every local church has been contacted.

A final organization and financial drive is being launched to set up a Welfare Agency department in the southwest NAE office.

Articles of Incorporation have been written with the help of a fine evangelical lawyer and are now filed in the state capitol. Negotiations are under way for a full time social case worker and as soon as sufficient finances are ready and license issued by the State of California for operation in Los Angeles County, full operation will be started as a baby adoption agency and a foster home recruiting service for the county.

Churches and board of the Southwest area are enthusiastic about the coming of the National Convention to Los Angeles next year and are beginning already to make preparations.

EASTERN REGION

At the close of its first year's work the Eastern Region, under the direction of Rev. A. S. Taylor, has made considerable strides. The scope of the service rendered NAE has been wide and varied. Pulpits have been supplied, counsel given to churches, local fellowships organized, and intercession made on behalf of many different Christian enterprises.

The welfare agency in New York State is operating under the name, "Evangelical Child and Family Welfare Service, Inc." It has agreed to give 2½% of its income to NAE with promise of an increase as the Agency grows.

A Christian Worker's Conference which has been conducted at LeTourneau Christian Camp, Canadaigua, N. Y., is now operating on a larger scale and has completed plans for a conference August 2-9 in cooperation with one of the larger publishing houses. This conference will be open free of charge to pastors and wives or to two designated delegates from any NAE church. The three sponsoring agencies are Gospel Light Press, LeTourneau Christian Camp and Audio Bible Society.

Highlight of the year was the Second Annual Eastern Regional Convention in Ben Franklin Hotel, Philadelphia. Dr. George L. Ford, Dr. Charles Seidenspinner, Dr. Robert Walker and other NAE leaders brought messages and assisted with workshops and other phases of the program. Eighteen exhibitors participated and choral groups from Gordon College and Philadelphia Bible Institute provided music. An encouraging trend, and probably direct result of the Regional Convention, was the reorganization of a local NAE fellowship in Philadelphia. A luncheon meeting of pastors and workers from all over the area was held at Grace Chapel, where Dr. Edwin Johnson, president of the new fellowship, is pastor. Fortunately meetings were in progress at Grace Chapel at that time with Dr. Alan Redpath and he was secured as speaker for the luncheon.

Further achievements include missionary conferences and other activities in New England (which was added to the Eastern Region) and issuance of a Bulletin News Supplement. A new project in view is establishment of a welfare group in Pennsylvania.

CENTRAL REGION

During the past year the work of the NAE has been presented in each of five states of the Central Region. This has included denominational conferences and assemblies, Sunday school conventions, pastors' retreats and group meetings of all kinds. A constant effort has been made to have every Sunday service slated with as many midweek appointments as could be arranged.

One of the highlights of the year's activities was the tour through the region by Dr. Clyde W. Taylor and Dr. George L. Ford. This tour began in Springfield, Missouri, and included appointments in Kansas and Nebraska. These meetings did much to stimulate the evangelical interest within the Central Region area and also aided in the overall financial picture.

Another activity worthy of mention was a laymen's banquet held in Wichita, Kansas, in late January. This banquet was co-sponsored by the Central Region NAE and the local Wichita Evangelical Fellowship. Dr. Robert Walker was the main speaker. The reaction to the banquet was very encouraging. The expressed purpose of the banquet was that of spiritual gain and encouragement.

The Central Regional convention for this year was held in Wichita, Kansas, May 5 and 6, with Dr. Lee Roberson of Chattanooga, Tennessee as speaker. A concerted effort was made to enlist more support from the pastors and the churches in the immediate area. The regional board will meet in the fall at the time of the Kansas State Sunday School Convention.

The Regional Office was closed at the beginning of this year when Rev. Mahlon L. Macy, director, became NAE's Field Director. Future plans definitely call for a continued regional operation with a full regional board which will meet twice a year to carry on the promotion of the work and it is hoped that a full-time director may be secured to represent the work in the area.

MIDWEST REGION

The Midwest Region has completed its third successive year "in the black" and has a greatly expanded ministry. During this past fiscal year all regional indebtedness has been retired, some new office equipment purchased, regular (although not yet full time) office assistance obtained, all accounts payable eliminated, and the net cash position bettered by more than $1,100.00 as compared to the end of the previous fiscal year. Encouraging response has been received from the region to the undergirding program ($7600.00) which has helped both the regional and national office, as well as the response to the friends of NAE program to liquidate National indebtedness.

Relations with and coverage by the press has shown a marked advance during the past year, particularly in the Chicagoland area, and they as well as the general public are beginning to get the idea that perhaps the Church Federation of Greater Chicago does not after all represent all of Protestantism in the area.

The regional convention, with Dr. Eugene Bertermann of the Lutheran Hour as speaker, received an unusually good coverage, and efforts in regard

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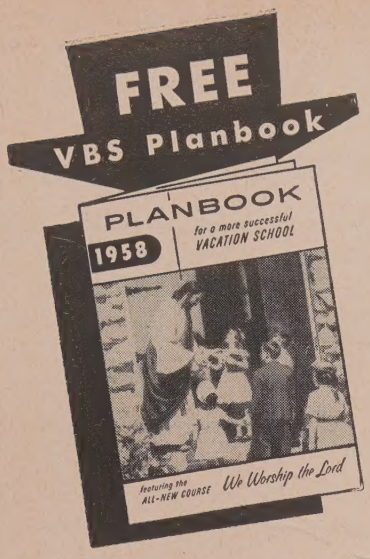

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to the proposed Billy Graham Chicagoland Crusade also received very fair treatment by press and radio, with particular coverage by radio station WMBI. Gratitude was expressed to *United Evangelical Action* for printing the word-by-word detailed position of the Midwest Regional NAE Board in regard to a cooperative approach to such a crusade, in the March 15 issue.

The Evangelical Welfare Agency, still a committee of the region, has come through a period of change and trial with banners flying high, under the direction of Lt. General William K. Harrison, Jr.

Currently a short term but intensive campaign is under way to add one thousand *Action* magazine subscriptions in the region, in a six week period ending June 1.

Greatly increased field activity is in the plans of the Board for the Regional Director in the months ahead, as funds are available, centering around attendance at and in some cases exhibits at organizational and denominational conventions and conferences within the region.

GREAT LAKES REGION

One of the highlights for the past year in the Great Lakes Region was the first Regional Convention held in First Nazarene Church, Detroit, in October. Dr. Stephen Paine was the keynote speaker, with other outstanding leaders participating in ten workshops series in areas of vital interest to evangelicals. Interest has been created in an adequate Christian High School program through the channel of the Detroit Association of Evangelicals. Dr. Mark Fakkema spoke at an initial meeting called for this purpose. Dayton Association of Evangelicals has been formed during the year, and is beginning to function.

A significant trend has been apparent these past six months in churches requesting NAE membership information and applications. Along with this has come an increase in "church budget" giving to NAE. Much of this interest has come as a result of NAE meeting in churches and denominational groups.

In connection with his report to the Convention Regional Director Don W. Rogers had this to say: "It is with sincere regret that I am severing my present relationship with the Region. I so informed the members present at a Regional Executive meeting last week. Although not continuing in the present official capacity with NAE I shall continue to do all I can to help carry forward its ministry. The Regional Executive Committee are meeting in the near future to consider what course of action they feel should be followed. At the last meeting all of those present expressed themselves as strongly favoring continued Regional operation."

Convention Report

(Continued from page 13)

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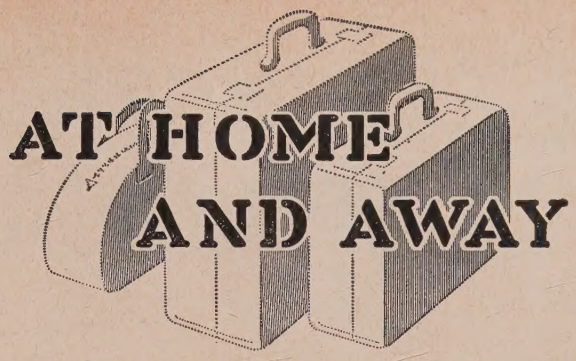
Ecumenicity

(Continued from page 13)

body of Christ. Some non-evangelicals are ever quoting John Wesley as generous to those not professing his faith when he stated, "If thy heart is as my heart, give me thy hand," interpreting it by saying that this gracious spirit of Wesley is a rebuke to those who would like to recoil in the theory of theological dogma. However, we would call to attention the fact that Wesley in his quotation is very clear to say "*if* your heart is as my heart" which has a very definite theological implication in this affirmation of faith in the atoning grace of the Lord Jesus and in the miracle that was wrought in his own heart of Christ dwelling in him. Doctrine to the Evangelical is always basic to spirit. The Evangelical does not seek unity, he has unity, he possesses it in Christ. All who have "Christ in you" are bound together in the unity of the Spirit.

Mr. Edmund Burke once said, "The only thing necessary for the triumph of evil is that good men do nothing." Joseph Zack Kornfeder from the internal Security Department stated that an important goal of the Communist is to keep the church neutral. The churches' neutrality certainly is the Communsts' victory. President Eisenhower stated that, "Eternal vigilance is the price of freedom." The Evangelical has no desire to be neutral and he knows he must ever be vigilant against the forces of sin. The Evangelical is truly one who not only has belief, not only has life, but one who has a crusading spirit to carry the Gospel of good news to every last lost soul. A true Evangelical accepts the final authority of the Word of God and thus across all denominational lines and through every age, Evangelicals are consistently the same in that they have one authority and they have one like experience in the Lord Jesus Christ. Though the authority has its varying interpretations and the experience operates differently in the ever changing emotions of man, yet the blood stream of the Messiah flows down through every age in the lives of those who have experienced His redeeming grace.

Certainly, "Christ in you the hope of Glory" as we find in Colossians the first chapter and the 27th verse is the evidence of the 7th article of the statement of faith of the National Association of Evangelicals when we say, "we believe in the spiritual unity of believers in our Lord Jesus Christ." Every president and officer of the National Association of Evangelicals from its beginning days until now has held and still holds this evangelical position and in the NAE there are found members of the Body of Christ who love and cherish this fellowship which is purely evangelical. This increasing spirit of unity is gathering momentum each succeeding day as it attempts to facilitate the preaching of the Gospel. Evangelicals are finding each other across denominational lines and national boundaries. Absolute truth unites and relative truth fragmentizes. "Christ in you" is the life expression and witness of every true evangelical.



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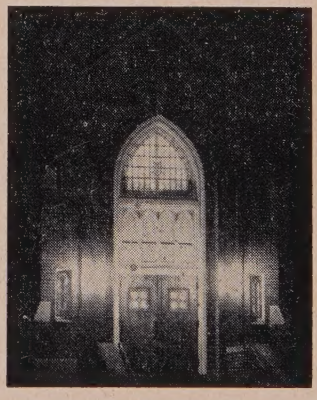

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1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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